

THE
BHAKTI SŪTRAS OF NARADA

WITH
EXPLANATORY NOTES AND AN INTRODUCTION
BY THE TRANSLATOR

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PREFACE TO THE SECOND EDITION

In this edition we have supplied an authoritative account of the traditional Bhakti doctrine. We have also attempted to show by numerous quotations from devotees of different climes and ages and pursuing different faiths, that the religion of Bhakti is a universal religion. These quotations will also, it is hoped, throw further light on many of the Sūtras of Narada. For these additional notes we are wholly indebted to the Sri Bhāṣya of Rāmānuja, its translation by Thibaut in the Sacred Books of the East Series, "Leaves from the Diary of a Hindu Devotee" published by the Pāṇini Office, Allahabad, and 'The Mystics of Islam' by Mr Reynold A. Nicholson.

S N

INTRODUCTION

There is a tradition as to the origin and authorship of this short treatise (*Ute Śrīmad Bhāgavatam*, Chapters I & and 5) Maharsi Vodavyāsa was staying in his hermitage of Badarikṣnarama One day the celestial hermit Nārada turned up there in the course of his usual wanton rambles. The great Vyāsa welcomed him with due ritas, and, on his taking seat, asked ‘ Prophet of Gods ! the soul of man seeks to get free from the hold of pleasure and pain and craves for deliverance from the bondage of the world. But the path of Action (*Karma*) does not lead directly to the goal. Knowledge (*Jñāna*) of course, does nevertheless, without the leaven of Devotion, it can achieve very little in substance. Devotion (*Bhakti*) is the only way of attaining salvation all the others have importance only in so far as they are auxiliary to it. Therefore I humbly ask you to explain to me the doctrine of Devotion. The divine Nārada at once unyoked the mind of Vyāsa and replied ‘ Great sage ! you have come down to earth for the redemption of mankind. Your present enquiry has been prompted by that desire alone. By your disciple Jaimini you have already in the *Pātra-Mimāṃsa* discoursed upon the problem of Action, and have yourself completed the enquiry into the problem of Knowledge in the *Uttara-Mimāṃsa*. And now you have taken up the problem of Devotion, I am going to explain it. But its full explanation will be given by you in your *Śrīmad Bhāgavatam* which will be of the nature of a commentary upon your *Brahma-Sūtras*. My *Sutras* will be read as such an explanation of your very short description of Devotion given in the *Uttara-Mimāṃsa*.

So saying Nārada delivered a discourse on Devotion in 84 aphorisms the collection of which forms this short treatise, known as *Nārada-Bhakti-Sūtram*.

The doctrine of Devotion, however, is as old as the Vedas where it has been revealed as the Pashchāṭyātra (*Bhāgavata* or *Sāttvata*) tantra. “The theory of the *Bhāgavatas* is that from Viśnudeva who is the highest Brahman and the highest cause, there originates the individual soul called Sankarsana from Sankarsana the internal organ called Pradyumna, and from Pradyumna the principle of egoity called Aniruddha.” “What it teaches is that the highest Brahman, i.e., the called Viśvadeva, from kindness to those devoted

to it, voluntarily abides in a fourfold form, so as to render itself accessible to its devotees . . . That highest Brahman, called Vâsudeva, having for its body the complete aggregate of the six qualities, divides itself in so far as it is either the 'Subtle' (Sûksma), or 'division' (vyûha), or 'manifestation' (vibhava), and is attained in its fullness by the devotees who, according to their qualifications, do worship to it by means of work guided by knowledge. 'From the worship of the Vibhava-aspect one attains to the vyûha, and from the worship of the vyûha one attains to the 'Subtle' called Vâsudeva, i. e., the highest Brahman'—such is their doctrine. By the 'vibhava' we have to understand the aggregate of beings such as Râma, Krisna, etc., in whom the highest Being becomes manifest; by the 'vyûha' the fourfold arrangement or division of the highest Reality, as Vâsudeva, Sankarsana, Pradyumna, and Aniruddha; by the 'Subtle' the highest Brahman itself; in so far as it has for its body the mere aggregate of the six qualities—as which it is called 'Vâsudeva' "The Lord who is known from the Vedânta-texts, i. e., Vâsudeva, called there the highest Brahman—who is antagonistic to all evil, whose nature is of uniform excellence, who is an ocean, as it were, of unlimited exalted qualities, such as infinite intelligence, bliss, and so on, all whose purposes come true—perceiving that those devoted to him, according as they are differently placed in the four castes and the four stages of life, are intent on the different ends of life, viz. religious observances, wealth, pleasure, and final release, and recognising that the Vedas—which teach the truth about his own nature, his glorious manifestations, the means of rendering him propitious and the fruits of such endeavour—are difficult to fathom by all beings other than himself, whether gods or men, since those Vedas are divided into Rik, Yajus, Sâman, and Atharvan; and being animated by infinite pity, tenderness, and magnanimity; with a view to enable his devotees to grasp the true meaning of the Vedas, himself composed the Pañchâṅgî-tîrta-sâstra" (Sri Bhâsyâ of Râmânuja, Thibaut's translation, S. B. E., vol. XLVIII, pp. 524-528).

Nârada is a typical *bhakta* or devotee, and in his aphorisms he has breathed that enthusiasm of selfless devotion to God, which is all his own. Devotion is the highest sentiment that the human soul is capable of, and it is evident from the aphorisms that Nârada has dealt with the subject from the point of view of sentiment alone. The *Bhakti-Mimâmsâ* of Sândilya, on the other hand, is, as its name implies, an enquiry into the philosophy of Devotion. Accordingly, the two treatises may be regarded as companion pieces, supplementing each other. We give below a summary of their teachings on some of the principal points embraced by the theme of Devotion.

THE DOCTRINE OF DEVOTION

(1) *Its philosophical basis*

Jiva or the Embodied Self and Brahman or the Pure Self are two distinct realities. In the phenomenal world, as in the case of ordinary mortals, they stand apart from each other. Philosophy seeks to vindicate their existence and to ascertain the nature and attributes of each, while Religion seeks to find out the way for the Jiva's return to Brahman. Systems of thought and religion differ according as they take different views of the Jiva and Brahman or of their relation to each other. Thus the sage Kasyapa thinks that the Jiva is absolutely dissimilar to Brahman and that Brahman is higher than the Jiva (S 29). According to the great Vyasa, on the other hand, the notions of the Jiva and Brahman are erroneous, and there is but one reality viz., the Self in the form of pure consciousness (Brahma-Sutra IV 1 3, S, 30). Sāndilya rejects both these extreme theories, and takes the middle course, thereby reconciling the two to a certain extent. His theory is that the Jiva and Brahman are two distinct realities, but that, under the aspect of eternity, the Jiva possesses the same nature as Brahman, which, however, does not belong to it, in a developed form,^{*} in the phenomenal world, in other words, that it is capable of attaining to, that is to say, returning to Brahman-Bhāva or the state of Brahman (S 31). He gives reasons for his theory, and refers to authoritative texts, (such as *Chhāndogya Upanisat*, *Adhyātya III*, *Khanda 14*, *Taittiriya Samhitā*, VII 1 10 2, *Taittiriya Āranyaka*, III 11 4, *Taittiriya Upanisat* iii 1, the great saying "Thou art That, 'Gīta XV 7, etc.), in support of it. It may be objected that the above theory involves a contradiction in thought, inasmuch as the ideas of being the Creator of the World, and the like, and of not being so are altogether different. To this Sāndilya replies that there is no such contradiction here, in the same way as there is not any in the act of recognition although there too the object present to the sense is different from the object recalled. Nor does it follow from this theory that Brahman also is subject to the limitations and sufferings peculiar to the Jiva, for the very point of this theory is that limitations and sufferings are mere accidents and in no way appertain to the nature of the Self (S 33). This does not, however, apply to the lordliness of Brahman characterised as the Creator, etc., for such lordliness belongs to its very essence (S 34). Nowhere in the Srutis the lordliness of Brahman has been denied, while it follows from the similarity of nature between the Jiva and Brahman that limitations

^{*}S refers to the aphorisms of Sāndilya, and N to those of Nārada; while the figures give the numbers of the aphorisms.

and sufferings are accidents in the life of the Jīva (S' 35). An objector may argue that a time may come when, after the dissolution, one by one, of finite intellects (buddhi), all the Jīvas will return into the state of Brahman, and when, in consequence, there will be no further occasion for the exercise of lordliness on the part of Brahman, so that lordliness as such cannot be a permanent and essential attribute of Brahman. To this Śāṅkilya replies that no such time can possibly arrive, inasmuch as finite intellects, the limiting adjuncts of the Jīvas, are infinite in number, and creation accordingly is an eternal process (S' 36). It may be urged, again, that Brahman being the material cause of the universe, it lacks the characteristic of immutability. But this is not the case. It is Prakṛiti, Māya, (Plato's Matter), which is really the material cause of the universe, while the causality of Brahman operates through the medium of Prakṛiti (S' 37). Brahman is Pure Existence, Prakṛiti is its Energy. Brahman does not become transformed under the influence of Prakṛiti, as a magician is not transformed by his own magic. Hence the immutability of Brahman remains unimpaired. The words of the Śruti, which declare the world to be *situated* in Brahman, have been used figuratively, as a person seated on a chair within a room, may be said to be seated in the room as well as on the chair (S' 38). Both Brahman and Prakṛiti are indispensable, mutually dependent, causes of the universe (S. 39). That which knows is Brahman, that which is known is Prakṛiti, and there is no middle term between them (S. 40.) They are, therefore, eternally related. And because it is the Energy of Brahman, Prakṛiti cannot be unreal (S. 41.).

The Jīvas emanate from Brahman, and participate in its existence. This emanation takes place by means of its will to be and its will to do, and is guided by its intelligence (S' 87 and 88). Having, thus, created beings of various grades, high and low, it composed the Vedas for their welfare (S. 89 and 90). And according to Bādarāyaṇa (*vide* Vedānta Sūtras, I. 1 2), it dispenses also the consequences of actions to the Jīvas (S' 91.). Dissolution consists in the relapse of these minor entities into the Supreme Being (S' 92.).

Now, ultimately there is but one Self, and not many. Plurality of Selves is a phenomenon due to the association of *upādhis*, adjuncts or external limitations just as the phenomenon of plurality of suns may be produced by means of the application of a number of mirrors (S. 93). It cannot be argued that, because there exists a difference of status, that is, because some Jīvas attain Release, while others remain in the state of bondage, therefore the Jīvas must be absolutely dissimilar to one another, each possessing independent principles and spheres of intelligence and activity, for, in that

case, there can be no relationship of the seer and the object seen between the Supreme Lord and the Jivas, and hence it would follow that omnipotence and omniscience do not belong to Him nor that He is apprehensible by finite intelligences like any other object of cognition (S 94) Besides, the characteristics which apparently differentiate the Self on the phenomenal plane, namely, individual cognitions, desires, feelings, volitions etc., are not essential attributes of the Self, but have their origin elsewhere, and are merely reflected in it (S 95) All the ongoing differentiation, that the Self undergoes, is its appearance on, and disappearance from, the field of phenomenal existence, where it comes into association with nativity and its consequence (S' 100)

Mukti, Release, then means the return of the *Samsari Jiva*, i.e., Jiva as undergoing revolutions of births and deaths to ever-changing forms of existence, into the state of Brahmin, the Pure Self, characterised as pure existence, pure consciousness, and pure bliss The cause of *Samsara* or worldly existence is want of knowledge The argument that like the erroneous apprehension of a snake in a piece of rope, this world also has no foundation in reality, is not valid For, in the first place, there is no adequate reason in favour of the supposition, on the other hand, were the world a creation of the imagination, the inference of God as the Cause of the world would fall to the ground Nor has *Bildaranya*, in any of his aphorisms, (the *Vedaanta Sutras*), taught the unreality of the world, on the contrary by showing the unreality of the dream-creation, he has established the reality of the creation of the waking state, and thereby disproved the theory that the world is the imagination of ignorance "We admit," says *Ramana* in the *Sri Bhagya*, "that release consists only in the cessation of ignorance, and that this cessation results from the knowledge of Brahmin But a distinction has here to be made regarding the nature of this knowledge which the Vedanta texts aim at enjoining for the purpose of putting an end to ignorance Is it merely the knowledge of the sense of sentences which originates from the sentences? or is it knowledge in the form of meditation (*upasana*) which has the knowledge just referred to as its antecedent? * * * * Hence we conclude that the knowledge which the Vedanta texts aim at inculcating is a knowledge other than the mere knowledge of the sense of sentences and denoted by 'dhyani', 'upasana' (i.e. meditation), and similar terms * * * *

"Meditation' means steady remembrance i.e., a continuity of steady remembrance, uninterrupted like the flow of oil, in agreement with the scriptural passage which declares steady remembrance to be the means of release, so the attainment of remembrance all the ties are loosened' (Chh Up VII 26 2) * * * *

"Such remembrance has been declared to be of the character of 'seeing', and this character of seeing consists in its possessing the character of immediate presentation (*pratyakṣatā*). - With reference to remembrance, which thus acquires the character of immediate presentation and is the means of final release, scripture makes a futher determination, *viz.*, in the passage Ka. Up. II, 23. 'That Self cannot be gained by the study of the Veda ("reflection"), nor by thought ("meditation"), nor by much hearing. Whom the Self chooses, by him it may be gained ; to him the Self reveals its being.' This text says at first that mere hearing, reflection, and meditation do not suffice to gain the Self, and then declares, 'Whom the Self chooses, by him it may be gained.' Now a 'chosen' one means a most beloved person ; the relation being that he by whom that Self is held most dear is most dear to the Self. That the lord (*bhagvân*) himself endeavours that this most beloved person should gain the Self, he himself declares in the following words, 'To those who are constantly devoted and worship with love I give that knowledge by which they reach me, (Bha Gi.X, 10), and 'To him who has knowledge I am dear above all things, and he is dear to me' (VII, 17). Hence, he who possesses rememberance, marked by the character of immediate presentation (*Sāksatkâra*) ; and which itself is dear above all things, since the object remembered is such ; he, we say, is chosen by the highest Self, and by him the highest Self is gained. Steady rememberance of this kind is designated by the word "devotion (*bhakti*) ; for this term has the same meaning as *upâsanâ* (meditation)." (Thibaut's translation, S. B. E., vol. XL VIII, pp. 11 to 16).

The cause of *Samsâra* accordingly is want of Devotion (S' 98). For, the fire of Dévolution burns up the "I" within the Self, i.e., the sense of separate personality, which is the direct cause of worldly existence, and the Jîva attains to a state of perfect contentment, entire self-forgetfulness, and absolute identification of itself with Brahman ; whereas want of Devotion implies the continuance of *Ahamkâra*, Egoity, the principle of individual separateness and agentship in the performance of acts for the realiation of desired ends, and consequently the state of feelings, desires, volitions, attraction and repulsion, pleasure and pain, and *dharma* and *adharma*, i. e., merits and demerits, which necessarily lead to re-birth. That being so, the path of *Mukti* Self-realization, Return of the Jîva into the state of Brahman, lies through single-hearted Devotion, inasmuch as Devotion frees the Jîva, for ever, from the external limitation of the finite intellect which is a product of *Prakriti* (S. 96). Freedom from the limitation of the finite intellect, again,

has no necessary connoction with freedom from the limitation of the physical organism. Success in the culture of Devotion may be obtained even during the continuance of life on earth, and in such cases the destined period of mortal existence has to be completed before final liberation can be enjoyed. The Jivas which attain this state, are called *Jivan-mukta*, i.e., living, yet released. It is their *Adristam*, i.e., the potential after-effects of acts voluntarily performed by them, which stands in the way of their immediate release. It cannot be contended that similarly their other *Adristas* also, wherein they have reserved for them other experiences of worldly existence, must go on producing their effects, so that there can be no Release by means of Devotion, for, with the disappearance of *Adristam* determining length of life, and of the finite intellect, the very foundation of those other experiences are taken away from beneath them,asmuch as experience of passing state is not an attribute of the Self, but is merely reflected in it from the finite intellect (S' 97)

An enquiry into the Doctrine of Devotion may be, therefore, profitably undertaken (S 1, N 1)

(ii) Who are *adikāris*, i.e., entitled, to the Path of Devotion

Jñāna, Knowledge of the truth about the Self and the Non-Self, and *Karma*, religious performances, e.g., sacrifices, are not meant for all. For example, females and Sūdras are excluded from the study of the Vedes. But no such restriction exists in the case of Devotion. The Path of Devotion consists of a gradation of steps. The desire for *Mukti*, for release from the coil of mortality, and the suffering attending it, is its starting point, and that which is called *Pārd Bhakti*, i.e., Higher Devotion, is its goal, for, it is *Pārd Bhakti* that immediately leads to *Mukti* (S 84). And subsidiary to *Pārd Bhakti*, *Ekānta-bhāva*, whole-hearted devotion, there are various other forms of devotional states, eighty-one in number (*vide page xiii post*), and activities, which in their comprehensiveness reach from the highest to the lowest of human beings. Hence females, Sūdras, Chāndālas, and the like, as well as those who are better situated than they, are equally competent to follow the Path of Devotion provided only they have awakened to the sense of their state as earners and sufferers, and consequently have come to possess an all-absorbing desire for release from the painful revolutions of births and deaths. *Mumukṣutva*, Desire for Release, is the minimum qualification which entitles one to the Path of Devotion (S 78, 79, 80, 81, 82, N 33, 73)

(iii). The Object of Devotion.

People worship minor deities, such as Indra and others, for the realization of particular objects of desire, e.g., learning, prosperity, relief from pain, etc., and these deities, being so worshipped, grant the prayers of their worshippers. Such worship is an act of Devotion. But the Devotion that is manifested in these cases, is of a lower kind. It is called *A-parā*, the lower, or *Gaumi*, the secondary, form of Devotion, as distinguished from what is called *Parā*, the higher, or *Mukhyā*, the primary, form of Devotion; for, not only is *Mukti*, Release characterised as return into the state of Brahman, not attainable by *A-parā Bhakti*, but it also fails to bring abiding peace to the soul, whereas, while *Mukti* is the handmaid of *Parā Bhakti*, the latter also produces perfect peace of mind and constant enjoyment of pure bliss (N. 59, 60, 61). It has accordingly been taught that the Almighty alone should be worshipped, always with the whole heart, and with implicit faith (N. 80), and that, being invoked, He at once manifests Himself, and fills His devotees with His influence (N. 81). The object of *Parā Bhakti*, then, is *Īśvara* (S. 2, N. 2), the Supreme Lord, Who is the origin and life of all created things, towards Whom all creation moves, and in whom every thing finally disappears (Taittiriya Upanisat, III. i. 1), that is, *Saguna* Brahman, i.e., the Personal God, in other words, Brahman manifesting its *gunas* or attributes as the Creator and Controller of the Cosmic System, as distinguished from *Nirguna*-Brahman, i.e., the Impersonal God, in other words, Brahman with its attributes in a quiescent state; for, evidently *Nirguna* Brahman can by no means become an object of worship and devotion. But, still, another difficulty here presents itself. Even *Saguna* Brahman, as such, is far above the power of comprehension of ordinary mortals; how then, are they to cultivate devotion towards Him? It is by worshipping Him first in His sensible forms, i.e., as manifested in Creation, for He is the *Vidit-Ātmā*, the Soul of this grand and glorious system of the Universe, *Visva Rūpa*, of Whom the Universe is the outward form. For, as explained by Rāmānuja in the *Śrī Bhāṣya*, the highest Brahman called Vāsudeva, from kindness to those devoted to it, voluntarily abides in a fourfold form (i.e. Vāsudeva, Samkarsana, Pradyumna and Aniruddha), so as to render itself accessible to its devotees. Accordingly Śāṅgīlya teaches that the World and the Object of Worship are not two different things, inasmuch as He is the inner essence, *svarūpa*, the very Self, of all things (S. 85). This, however, does not necessarily involve pantheism in its bad sense, for while God is immanent in the World, He at the same time also transcends it, as Lord Kṛiṣṇa declares in the *Gītā* (X. 42). "I stand, pervading this entire universe by a part of Me."

But the easier and more attractive form of the worship of Saum Brahman is worship of Him in His Incarnations. *Para-Bhakti* may be cultivated towards the Incarnation also (S' 46). An "Incarnation of Brahman," however, is not a mere figment of the imagination, for, the Lord Himself declares in the *Gītā* (IV 9), that He undergoes birth and death in the midst of mortals. But His birth is a divine event, being due solely to His own Energy (S' 48). Says the Lord also : ' Although I am the Unborn, and of immutable essence, although I am the Lord of the created beings, I enter into My *Pralaya*,—not forth My Energy,—and come into (finite) existence from age to age ' (*Gītā*, IV 6). Incarnation, again is entirely an act of compassion on His part, and compassion is a pure unselfish attribute in Him (S' 49). For, the purpose of divine incarnation is thus declared in the *Gītā* : ' I create Myself, O Bhadrata, whenever there is decline of *Dharma* or Righteousness, and rise of *A-Dharma* or unrighteousness. For the protection of the virtuous and for the destruction of the wicked, and for the purpose of the establishment of *Dharma*, I come into (finite) existence, from age to age, by means of My Maya' (IV 7 and 8). Incarnations should be, however, distinguished from the *rūpātmanas* or glories of the Lord. All excellencies, e. g., of truth, beauty, love, power, greatness, etc., wherever found, are glories of the Lord and on account of these glories is given in the *Gītā*, V, 19-22. But *Mukti* will not result from the worship of any of these glories (S' 50 and 51). It may be urged that whereas *Vāsudeva*, *Kṛṣṇa*, is also enumerated in the above portion of the *Gītā* as a *rūpātmaṇi* or glory of the Lord, worship of Him therefore, will not bring about *Mukti*, but this is not the case, as there is sufficient evidence that *Vāsudeva* is a mere form, while *Kṛṣṇa* is the Lord Himself (S' 52 and 53). The inclusion of *Vāsudeva* amongst the *rūpātmanas* is intended to show that He is the greatest amongst the *Vāsatis* (S' 54). Devotion to the Lord *Kṛṣṇa* will, therefore, lead to *Mukti*. So also will do Devotion to the other well known Incarnations in the forms of *Nṛsiṁha*, *Vāmana*, *Brama*, *Buddha*, etc (S' 55).

(ir) *The Culture of Devotion*

According to some, *Jñāna* or Knowledge is instrumental in the production of *Bhakti* (N 28), while others say that they are mutually dependent (N 29). But the teaching of Nārada is that *Bhakti* is the fruit or result of itself (N 30). Nevertheless there are several auxiliary causes to it. Thus, *Bhakti* arises from the giving up of the objects of the senses and of attachment to them (N 35), from constant worship (N 36) from listening to, and singing, the glories of the Lord in the assemblies of men (No 37). But principally

it is obtained through the kindness of the great ones, i.e., the successful devotees, or through the touch of divine compassion (N. 38). Companionship of the great, however, is difficult to obtain (N. 39). It can be obtained only through the mercy of God (N. 40), .inasmuch as there is no difference between God and His good men (N. 41). Evil company should be forsaken by all means (N. 42), as it is the cause of lust, resentment, bewilderment, lapse of memory, loss of understanding, loss of everything (N. 44). These evil tendencies, ordinarily playing in ripples under the breeze of Mâyâ, behave like the sea by association with the whirlwind of evil company (N. 45). Who crosses over Mâyâ? It is he who avoids evil company, attends upon men of large hearts, and becomes selfless (N. 46),—who retires into solitude, roots out all worldly attachments, does not yield to the influences of the three *gunas* Sattva, Rajas and Tamas, and gives up both acquisition and preservation (N. 47),—who renounces the results of his action, consecrates all action to God, and thereby rises above the influence of contraries such as pleasure and pain, heat and cold (N. 48),—who puts aside the Vedas also, and acquires pure, uninterrupted attachment to the Lord (N. 49). He not only himself crosses over Mâyâ, but also helps others to cross over their Mâyâ, (N. 50). The aspirant should not listen to talks about women, wealth, and the conduct of atheists (N. 63). He should give up egotism, pride, etc. (N. 64.) Having consecrated all conduct to the Lord, he should make Him the object of his lust, resentment, pride, etc. (N. 65). Argumentation about God and about devotion to Him must not be undertaken (N. 74), as there is room for error and uncertainty in it (N. 75). *Bhakti Śāstra*, Teachings on Devotion, should be studied intelligently, and observances enjoined therein should be performed (N. 76). Much of our time, short as it is, is taken up with the experiences of pleasure, pain, desire, gain, and the like ; not a single moment even of the little that is left, which, as it were, waits for our attention to them, should be passed in vain (N. 77). Harmlessness, truthfulness, purity, kindness, faith, and other excellences of character should be observed (N. 78) And after all the Lord alone should be worshipped at all times with the whole heart and in a faithful spirit (N. 79). For, being invoked, He at once reveals Himself, and fills His devotees with His influence (N. 80) as, with Him, it is *Bhakti*, that carries the greatest weight (N. 81).

Now, *Parâ-Bhakti*, *Parama Prema*, Supreme Love, is the primary object to which the devotee aspires. There are eighty-one minor forms of devotion which lead up to it. They are collectively called *Gauṇi-Bhakti* or Secondary Devotion. The question may arise whether these lower stages of

Devotion have to be cultivated simultaneously, successively, or alternatively To this Śāṇḍilya gives the reply that there is no hard and fast rule for the application of these subsidiary means, but that their application depends upon the requirements of each particular case, like the use of various materials in the construction and repair of a building (§ 62), for every one of them is capable of pleasing the Lord (§ 63), and thereby leading to *Pard-Bhakti*

We trace here, in broad outline, the progress of a *Samsāri* Jīva towards Moksha along the Path of *Bhakti*. Experience of pleasure and pain is a fundamental fact of human existence. It falls to the lot of every mortal. But it is the fortunate few who can realize the significance of it. If the Jīva has acquired *Sukṛita* or merits in his previous birth and if he is discriminative, the experience of pleasure and pain in unending alternation will produce a feeling of dissatisfaction and disgust in him and will awaken him to the utter helplessness of his situation. Thereafter will dawn in him *Śraddhā*, faith, namely, the belief that there is a moral Governor of the World, who rules the destinies of the Jīvas according to immutable laws. Hence, for the first time, is made differentiation between the Here and the Here-after. This is the moment of the birth of Religion. Now the Jīva avoids waste of energy in useless, though, it may be, harmless, pursuits (*āśrāta-tyāga*) and confines his activities within the code of morality (*Sādharma*) which regulates conduct by means of which the Supreme Good may be attained. Gradually he forbears more and more from doing prohibited acts, and pays ever-increasing attention to the performance of acts prescribed. At the same time he learns to put out *Abhimāna* or Self-assumption, i.e., to perform acts not for the sake of the fruits which they may produce, but in a spirit of devotion to duty. Thus *Karma-Yoga*, the Path of Action, ends in the purification of the mind of *Abhimāna*. This may be said to be the first stage of devotional self-culture. The second stage begins with the feeling of the necessity of some *Sadhana* or means of Release. Such a means can be found in the company of *Sādhus* or pious men. The aspirant, therefore, should keep company with the *Sādhus* and render service unto them. *Sādhu Sevā*, to serve pious men, is the first act of worship, wherom lies the Seed of Divine Love. Companionship of the *Sādhus* and *Sādhu Sevā* will produce a little indifference to worldly objects, and attachment to the things of the other world. Next will follow occasional contemplation mixed with extraneous thoughts. This impurity of extraneous thoughts is due to what is called *Anartha* or evils. *Anartha* is four-fold, according as it arises from (1) *duskrīta*, demerits, (2) *sukṛita*, merits, (3) *aparādha*, failings or faults, and (4) *bhakti*, devotion. They are called *anartha* or evils, because they cause distraction. *Aparādha*, faults,

may be of ten kinds : (a) to speak evil of the Vaisnavas, (b) to treat Siva and Visnu as different deities, (c) to look upon the *Guru*, religious preceptor, as an ordinary mortal, (d) to disparage the *Sūtras*, codes of morality, (e) to regard the powers attributed to the singing of the names of the Lord as mere puffs, (f) to put wrong or far-fetched construction upon the name of the Lord, (g) to do sinful acts thinking that the power of the name will save the sinner, (h) to treat the name as of equal potency with any other virtuous act, (i) to teach the name to unbelievers, and (j) to learn the power of the name and yet not to be attracted to it. *Apradhati* arising from *bhakti* are such as the desire for worldly gain, reputation and the like, which may be easily acquired through devotion. All this impurity will be, however, washed away by *Jñāna-Yoga*, Reflection upon the Self or Realization of the Self in Thought, listening to, and singing, the name, and achievements, (*Lilā*) of the Lord, and other means such as mentioned above. And the result will be growing steadiness of contemplation, and constancy in worship. Constancy in worship (*nishthā*) will give rise to *Ruchi* or feeling of enjoyment, or intellectual relish, of the life of devotion, and *Ruchi* will be followed by *Āsakti* or attachment and consequent depth of contemplation. *Āsakti* may be induced either by the perception of *aisvarya* or the majesty and lordliness of God, or by the perception of *mādhurya* or the grace and beauty of God. The former is called *guna*-(attribute) *māhātmya*-(majesty) *āsakti* (attachment), and the latter is called *rūpa*-(grace and beauty) *āsakti* (attachment). These are followed by *pūjā-āsakti* or attachment to worship. In these forms of attachment the devotee is possessed with the sentiment of awe and wonder, and stands, as it were, at some distance from the Lord, feeling his own insignificance and sinfulness on the one hand, and the majesty and holiness of the Lord on the other. But the influence of Love is at work, and, after the intermediate stage of *smarana-āsakti* or attachment in the form of constantly recurring thinking about the Lord, there succeeds attachment in the forms of closer and closer personal relationship. The first of them to evolve is *dāsyā*-(service) *āsakti* (attachment). The devotee becomes attached in rendering service to the Lord, as a servant does to his master. *Dāsyā-āsakti* evolves into *sakhya*-(friendship) *āsakti* (attachment). The devotee becomes attached to the Lord, as is one to one's friend. *Sakhya-āsakti* evolves into *vātsalyā*-(parental love) *āsakti* (attachment). The devotee becomes attached to the Lord, as is a father to his son. And *vātsalyā-āsakti* evolves into *kāntā*-(wife) *āsakti* (attachment). The devotee becomes attached to the Lord, as is a faithful wife to her husband. But the personal element also has to be dropped before the next higher stage can be reached; and, thus, the fulfilment of *kāntā-āsakti*, whether it be conversant about the *aisvarya* or the *mādhurya* of the Lord, is in *ātma*-(self)

nivedana (dedication), *āsakti* (attachment), when the devotee sacrifices himself to the Lord, completely identifies his will with His will loses his separate existence in the wider existence of the Lord. Thereafter he attains to the state of *tanmaya*- (absorption in Him) *āsakti* (attachment) that is of absolute self forgetfulness. This is called *bhāva*, trance, *samādhi*, deep meditation, whereon there takes place manifestation of the Supreme Being. This is the sproating stage of divine love. *Bhāva* then grows into *maha bhāva*, the higher trance which is the state of *parama*- (extreme) *viraha*- (separation) *āsakti* (attachment). As in the case of true lovers during separation, so here also the devotee becomes mad after God, realizes His presence within himself as well as outside him, and truly lives, moves and has his being in Him. This is *parama-prema*, the consummation of Love. Herby the knot of the heart (*hrudaya-granthi*), which binds the Jīva to the *Samsāra*, is cut asunder, all doubt is set at rest, and *karma*, the cause of re-birth, is exhausted. Thus the Jīva overcomes *Maya*, and obtains Release. If it happens during life, he is called *jīvan-mukta*, living yet released; if after death, he is then called *videha-mukta*, disembodied and released.

(v)—The Forms and Expressions of Devotion

Devotion is indicated by (a) *smarāṇa*, honour, as in the case of Arjuna, (b) *vahumāna*, exaltation as in the case of Ikṣvāku (*Rāmīha Purāna*, XXV 22) (c) *prīti*, pleasure, as in the case of Videru (*Mahābhārata*, *Udyoga Parva* LXIX 24) (d) *viraha*, (pangs of) separation as in the case of the Gopis (*Viṣṇu Purāna*, V xviii 17) (e) *stava-vichikitsā*, disinclination to others, as in the case of Upananya (*Mahābhārata*, *Anusasana-Parva*, LIV 186), (f) *mahimā-khyāti*, glorification as in the case of Yema (*Viṣṇu Purāna*, III vii 10,) (g) *tadartha prāna sthāna*, living for Him, as in the case of Hnumān (*Rāmīyana*, *Uttara-kānda* CVII 31) (h) *tadiyatā* the belief that everything belongs to Him, as in the case of Uparihera Vasu (*Mahā bhārata*, *Sānti-Parva* Chapters 336 and 337), (i) *sarva-tat-bhāva*, the consciousness that He is immanent in all things, as in the case of Prahlāda (*Viṣṇu Purāna* I xix 5) (j) *a-prātikūlya* non-opposition, as in the case of Bhīṣma (*Mahābhārata* *Bhīṣma-Parva*, LIX 97), and the like (S 44, N 19), such as ardour in worship, and in constant talk about Him (N 16, 17, 18).

Before we proceed to describe the various forms of Devotion, we should better explain the statement we have made above namely that there are eighty one varieties of it. And for this purpose we make the following quotation from the gloss of Achārya Śridhara on the *Srimad Bhāgavatam*, III xxix

8, 9, 10, 11 : " Thus *tāmasa*, and the other (viz., *rājasa* and *sāttvika*) forms of devotion contain three varieties each, of which superiority belongs to each succeeding one. Accordingly *śravana* (listening to talks and songs about the Lord), *kirtana*, singing songs about Him, etc. viz., *smarana*, (constantly thinking about Him,) *pāda-sevana*, (doing homage to Him) *archana*, (worshipping Him), *vandana*, (making obeisance to Him), *dāsyā*, (rendering service unto Him), *Sakhyā*, (behaving like a friend towards Him), and *ātmanivedana*, (dedicating one's self to Him), every one of them contains nine varieties. So that *saguna-bhakti* (vide below) becomes eighty-one-fold Whereas *nirguna-bhakti* (vide below) is of one kind only,"

Now, the means of obtaining Release is the *anusilana*, pursuit, of the *Para-Tattva*, Supreme Reality, *Sri-Krisna*, the Lord, and He may be pursued from various motives. For example, addressing Yudhiṣṭhira, Nārada says : "By fixing their minds on Iśvara, through love, through hate, through fear, through friendship, as by devotion, and thereby avoiding their sins, many have found access to Him ; the Gopis through love, Kamsa through fear, Śisupāla and other rulers of men through hate, the Vṛiṣnis through relationship, you (i.e., Yudhiṣṭhira), O great one, through friendship, we by devotion." (Vide *Srimad-Bhāgavatam*, VII. i. 29, 30). It is also stated in *ibid.* 26, "My (i.e., Nārada's) firm belief is that a mortal cannot attain *tan-mayatā*, absorption into Him, the sense of His over-bearing presence everywhere, transformation into Him in thought, so easily by the practice of devotion as by perseverance in hostility (towards Him)" Broadly speaking, therefore, it may be said that the Supreme Reality may be pursued either as an object of love or as an object of hatred, the end in view being the same in both, viz., *kena apि upāyena manah Krisne nivesayet*," that is, to set the mind firmly on Krisna by whatever means (*ibid.* 31).

The loving pursuit of the Supreme Reality results, at its next moment, in the generation of *bhāva*, sentiment, by means of *kriyā*, the performance of prescribed acts. This *bhāva* and this *kriyā* are the rudiments of Bhakti. At its origin Bhakti, except in very rare cases, is *sagundā*, modified, *sopādhi*, mixed, and it gradually evolves into the *nirguna nirupādhi* form, i.e., the form of Bhakti unmodified pure and colourless, which is the immediate cause of Release *Sopādhi Bhakti*, again, is either *sakarma*, containing within it desire for objects other than the pleasure of the Lord, or *niskarma* motiveless. *Sakarma* Bhakti is also called *guni-bhāta* or secondary, because in it *karma*, religious performances, *jñāna*, knowledge, and the practice of *yoga* are the principal

elements while *bhakti* is merely subsidiary to them. Its results are *suddhi*, success that is, success in religious performances, the development of knowledge, and the practice of *yoga*, and *bhakti*, enjoyment, that is, of heaven and the like. It becomes three fold according as it is cultivated by *Artha*, the afflicted, *jyādāśu* the inquisitive, or *artha-artha*, the needful. And each of these three kinds is further subdivided as *sattvika*, white, *rājasa*, red, and *tāmasa*: black according as the principles of *sattva*, *rājas* and *tāmasa*, or illumination, attraction, and ignorance are dominant in them (*Cf. Gita*, Ch XVII). *Niskama Bhakti* is also called *pradhāni bhakti*, or primary, because in it *bhakti* is the principal element, although it is intermixed with *karma*, *jñāna*, or *yoga*. Only the wise are competent for the cultivation of it (*Cf. Gita*, VII 16). *Niskama Bhakti*, associated with religious performances, consists in *karmakarana*, performance of duties, and *phala-arpana*, dedication of the consequences thereof to God. This is *karma-yoga*, the Path of Action, the result of which is *Chittasuddhi*, purification of the mind. It is called *āropa siddhi bhakti*, i.e., *bhakti* by attribution, inasmuch as purification of mind being also producible by *bhakti*, *karma* is here attributed as *bhakti*. By means of purification of mind it leads to the growth of *jñāna mīrā* and *yoga-mīrā* *bhakti*, i.e., those forms of *niskama bhakti* in which development of knowledge and practices of *yoga* play an important part. These forms of *bhakti* are known as *sanga-suddhi bhakti*, *bhakti* by association, inasmuch as spiritual cognition constituting development of knowledge and spiritual practices constituting *yoga*, by operating along with *bhakti*, lead to *parāmn-ātma-siddhi*, Spiritual Intuition of the Supreme Self, which is the proper function of *bhakti*. The cultivation of *niskama bhakti* attended with *jñāna*, constitutes *jñāna-yoga*, the Path of Knowledge. Its result is *sadyah mukti*, immediate release, by means of *brahma-jñāna*, knowledge of Brahman. *Niskama bhakti* attended with *yoga*, is known as *astāṅga-yoga*, the eight-limbed Yoga. Its result is *lakram-mukti*, gradual release. Thus *jñāna* and *yoga* become means of release only when they are attended with *niskama bhakti*. It has been accordingly taught that *Bhakti*, properly so called, i.e., *nirupadhi bhakti* (vide below), or *bhakti* pure and colourless is superior to *karma*, *jñāna*, and *yoga* (N 25, 26, 27, 58, 59, 60 & 22, 23). These various forms of *bhakti* are characterised as *apāda*, the lower, as distinguished from *nirupadhi bhakti* which is called *pāda*, the higher, and to which *apāda bhakti* is subsidiary (N 56, S 56).

Nir-upāddhi Bhakti is characterized as *uttamā*, the excellent, *kevalā*, the simple, *suddha*, the pure, and *svārūpa-suddha*, existing by itself. It is the essence of *bhakti-yoga*, the Path of Devotion, and its results are *prema*,

love, and *bhagavat-sâksâthâra*, spiritual intuition of the Lord. It is the path for *sraddhâlu* or the believers. *Nir-upâdhi Bhakti* gradually evolves from *prema* or mere love to *parama-prema* or supreme love, and for its evolution depends only upon itself (N. 30); that is to say, *chestâ*, exertion of body, speech, and mind, prompted by love, at a previous stage, becomes the means of its evolution into the next higher stage. These higher stages of love are of the form of *rati*, joyful attachment. *Rati*, again, is distinguished under the aspects of *bhâva*, sentiment, in which the sense of separate personality still remains, and *prema*, love, in which the sense of separate personality gradually disappears altogether. *Rati* under the aspect of *bhâva* successively evolves as *guna-mâhâtmya-âsakti*, attachment to the attributes and greatness of the Lord; *rûpa-âsakti*, attachment to the beauty of the Lord, *pûjâ-âsakti*, attachment to the worship of the Lord, and *smarana-âsakti*, attachment to constant thinking about the Lord. In them, it will be observed, the distance between the devotee and the Lord gradually diminishes, but nevertheless no personal relationship is established between them. That takes place in *Rati* under the aspect of *prema*. It begins as *dâsyâ-âsakti*, attachment in servantship, in which appreciation of, and entire sympathy with the will of the master may not necessarily be present. These characteristics appear in the succeeding form of *prema-rati*, viz., *sâkhyâ-âsakti*, attachment in friendship, where, however, sacrifice of the will in favour of, and subordination of the will to, the will of the friend may not be present, as they are in the next succeeding form of *prema-rati*, viz., *vâtsalya-âsakti*, attachment in fathership, where the father exercises self-denial for the sake of the son. This spirit of self-sacrifice goes on developing, and *vâtsalya-âsakti* is followed first by *lâtâ-âsakti*, attachment in wife-hood, in which the wife identifies her whole being with the being of her Lover, and then by *âtma-nivedana-âsakti*, attachment in self-consecration, wherein the spirit of self-sacrifice finds its natural fulfilment. Consequently the next higher form is that of *tat-maya-âsakti*, attachment in transformation or absorption into Him. This is *advaita-siddhi*, the perfection of monistic idealism, the realization of the great truth, namely, *Vâsudeva sarvam*, that all is *Vâsudeva*, *Krisna*, the supreme Reality. As attachment in this form grows deeper and deeper, it rises into, and culminates in, *parama-viraha-âsakti*, attachment in extreme separation, in which the devotee, though he is at the time permanently united with the Lord, still feels as if he were separated from Him, as, for example, described by the Vaisnava poet, *Govindadâsa* "Rodhâ Râdhâ Syâma hari kora, Hari Hari kâmhâ geo prânanâtha mora," while holding Syâma in his arms, Râdhâ still weeps, "Hai ! Hari ! Where is the Lord of my life gone ?"

Rati under the aspect of *prema*, developing in these forms may follow *Vidhi mārga*, the path of the performance of duty, or *rāga-mārga*, the path of attraction to the Lord. The former leads to the enjoyment of the *āśraya* or the lordliness of God, and is, therefore, *mūḍa* or mixed, while the latter causes the enjoyment of the *muddhurya* or sweetness of the beauty of the Lord, and is, therefore, *kerala* or pure. It is pure *prema-rati*, called by Nārada *parama prema* or Supreme Love, which is the consummation of Devotional Self-Culture and the immediate cause of release.

(vi)—What is the nature of Devotion?

Higher Devotion consists in attachment to Isvara (S 2). It is of the form of *parama-prema* or intense love towards Him (N 2), and is the source of eternal freedom from the coil of mortality (N 2) by obtaining which man becomes perfect, becomes immortal, becomes satisfied (N 4), by obtaining which he desires nothing else, grieves not, hates not, revols not, seeks nothing else (N 5) by knowing which he becomes mad, becomes still, becomes self-satisfied (N 6). It contains no worldly desires within itself, on the contrary, it arises on the inhibition of all worldly desires (N 7-14). Sometimes it appears by itself in a fit receptacle (N 53). The nature of *parama prema*, however cannot be described in words (N 51), like the nature of taste felt by a dumb person (N 52). It is attribute less desire less, swelling up more and more at every moment flowing incessantly in the form of subtler feeling (N 54), and transforming all objects of seeing bearing and thinking into itself (N 55).

न धा न जन सुन्दरै कविता या जगदीश कामये ।
मम जामनि जन्मार्थरे भयताङ्गुष्ठकिरहैतुकी त्ययि ॥

—I crave not for money, nor for men, nor for a beautiful woman nor for poetic genius, O Lord of the World in every birth of mine may *ahaitukī bhakti*, spontaneous devotion, grow in me towards Thee, the Lord—Sri Chaitanya



NÂRADA'S BHAKTI-SÛTRAM.

अथातो भक्त व्याख्यास्याम ॥ १ ॥

अथ Atha, this word may be taken as benedictory or as merely introducing the subject अत Atah hence, therefore, because knowledge or apprehension of truth and right conduct are not in themselves sufficient to bring about salvation but, for this, must be leavened with the enthusiasm of devotion अति Bhaktim, (the doctrine of) devotion व्याख्यास्याम Vykhyâsyamah, (we) shall expound

1 Now, therefore, we shall expound the doctrine of devotion—1

Note—The philosophy of Devotion by Sândilya begins thus Now, therefore, inquiry into Devotion

Note—But it might be at once said that the devotion which is here sought to supplement thought and action is not an altogether unknown thing and it might as well be doubted if it will after all solve the great problem of human existence, namely, the liberation of the soul from the coil of mortality In fact, in their social and domestic relations men have had experience of the delightful influence of affection, love, admiration, reverence, and similar other sentiments But nobody considers this to be adequate for the supreme purpose of life All this is however admitted At the same time it is maintained that although there certainly is not any difference of kind between devotion on the one hand, and other cognate sentiments on the other, still there is perceptibly a difference of degree between them While these various modes of feeling are but developments of the root principle of sympathetic response of the human heart to congenial excitation, from the outside, devotion is the consummation of them all Further we notice another very important characteristic of devotion The object of all attachment on earth is perishable, and, therefore finite, whereas, devotion aspires to something imperishable and infinite It is only when the soul catches faint glimpses of the divine, in nature, within or around itself, that it is seized with the all-consuming enthusiasm of devotion, and forgetting and forsaking everything else, strives to throw itself entirely at the service of its God and its Lord, in which service its satisfaction is infinite

These two points are made clear in the next aphorism which describes what devotion is

सा त्वस्मिन् परमप्रेमरूपा ॥ २ ॥

सा Sâ, it, devotion तु Tu, but. This is in reply to the doubt referred to above in the notes. अस्मिन् in or to him. Instead of this some read तस्मिन् or अस्मै The sense is, in every case, the same, but the reading in the text gives the complete meaning, indicating that God is always near to the jîva. परम Pâjama, intense This word is intended to convey three ideas; 1. Devotion is essentially undivided, that is to say, it turns away from everything except God. 2. It is never over-shadowed by thought and action. It is itself the end. 3. It is not mere or idle. It invariably manifests itself in word, deed and thought. प्रेम Piema, love रूपा Rûpâ, form

2. It is of the form of intense love towards Him —2.

Cf Sândilya's definition of *Bhakti* "as absolute attachment to God"

Note.—This devotional love comes as the climax of a course of evolution Srînâpa Gosvâmi, in his *Bhaktirasâmritasindhu*, thus traces the development of love in the case of aspirants :—

"First arises faith, then follow attraction, and, after that, adoration. Adoration leads to suppression of worldly desires; and the result is single-mindedness and satisfaction. Then grows attachment which results in ebullition of sentiment. After this love comes into play "

अमृतस्वरूपा च ॥ ३ ॥

अमृतस्वरूपा Amrita-svârûpâ, of the nature of nectar. Like the reputed nectar, devotion once for all puts a stop to all painful and unpleasant contingencies of life, and ultimately secures freedom from the wheel of births and deaths. च Cha, and.

3. And it is of the nature of nectar.—3.

Note—Sândilya also says that "it has been taught that he attains liberation, who becomes steady in devotion "

And in *Srimad-Bhágavatam*, III 25 38, it is said that those who run after God, never perish, and that the wheel of the wakeful God, Yama, the God of Death, does not strike them who regard God as their dear self, son, friend, preceptor, benefactor, and the chosen deity.

Read also *Ibid*, X. 82-44, where Lord Krisna says · Devotion to Me works for the immortality of beings

In a similar strain sings Jalaluddin Rumi the great Persian poet—

"I died as mineral and became a plant,
I died as plant and rose to animal,
I died as animal and I was man.
Why should I fear? When was I less by dying?
Yet once more I shall die as man, to soar
With angels blest, but even from angelhood
I must pass on. all except God doth perish."

Whom I have sacrificed my angel soul
 I shall become what no mind ever conceived
 Oh, let me not exist for Non existence
 Proclaims in organ tones, 'To him we shall return' "

The idea in the above two aphorisms is elaborated in the three following —

यत्प्राप्य विमानं सिद्धो भवत्यमृतो भवति दृष्टे भवति ॥ ४ ॥

यत् Yat, which, love of God लभ्यन् Labdhivā, attaining विमानं Pumān, man सिद्धः Siddhah successful अमृतं Amritah, immortal दृष्टिः Triptah, satisfied भवति Bhavati, becomes

4 By attaining which man becomes successful, immortal, and satisfied —4

This aphorism calls to mind *Gud IX 31* "Before long he becomes of virtuous soul and always enjoys peace Know for certain, O Son of Kuntī, My devotee never perishes"

यत् प्राप्य न किञ्चिद् वाज्ञति न शोचति

न द्वेष्टि न रमते नोदसाही भवति ॥ ५ ॥

यत् Yet, which, Love of God प्राप्य Prāpya, obtaining न Na, not किञ्चिद् Kīñchit, anything वाज्ञति Vājñhati, desires शोचति Sochati, laments द्वेष्टि Dveṣṭi, loathes रमते Ramate, revels उद्दाहृति Utsāhi, zealous भवति Bhavati, becomes

5 On obtaining which he does not desire anything, laments or loathes nothing, revels not, nor becomes zealous —5

"Love" says Jalaluddin "is the remedy of our pride and self-conceit, the physician of all our infirmities Only he whose garment is rent by love becomes entirely unselfish

Having once found and loved God, man desires nothing else to strive after, or to avoid, or to take delight in Heron devotion is higher than creation Not only so, it is also higher than thought Thus —

यज्ज्ञात्वा मत्तो भवति स्तवधो भवत्यात्मारामो भवति ॥ ६ ॥

यत् Yet, which, Love of God ज्ञात्वा Jñātvā, knowing मत्तः Mottah, overjoyed, mad स्तवधः Stavdhoh, quiet, still आत्मारामः Atmārāmāḥ, self-satisfied, (One whose soul is one's best place of rest) भवति Bhavati, becomes

6 By knowing which, he becomes overjoyed, quiet, and self-satisfied.—6

Note—It may be thought that these high characteristics are not necessarily involved in the idea of devotion For, devotion is not after all as absolutely selfless and colourless as it should be Love of God, the pleasing of the Lord, is the object which the devotee seems constantly to have in view

Thus, instead of welling up spontaneously from within, the flow of devotion is directed by an external influence. This, however, is not the case. No doubt the grace of God is an invaluable accompaniment of the playful course of devotion within the soul, but, merely on this account, the one can hardly be posited as the cause, and the other, as the consequence. On the contrary, devotion is its own end. That the grace of God courses along with the stream of devotion, is perfectly natural. Immediately as the flower blossoms forth, it cannot but gladden the heart of the beholder. But it will not be correct to say on that score that the flower blooms to beauty with the object of pleasing man. It merely progresses a stage higher in the scale of its natural development. Similarly with devotion.

This is the text of the next aphorism.

सा न कामयमानं नरोधस्तपत्वात् ॥ ७ ॥

सा Sā, it. निरोधस्तपत्वात् Nirodha-tapatvāt, because of its nature as appearing in the form of suppression (of all desires) निरोध is fully explained in the following aphorisms. कामयमाना Kāmayamānā, selfish. Moved by desire. न Na, not.

7. It is not led by desire, because it finds expression in (the) inhibition (of all desires).—7.

The “inhibition of all desires” is very often misunderstood to signify a total annihilation or extinction of all activity. This is not only absurd but is simply unworthy of man. This misunderstanding is cleared up in the next aphorism.

नरोधस्तु लोकवेदव्यापारस्यन्यासः ॥ ८ ॥

तु Tu, on the contrary. निरोधः Nirodhah, inhibition of desires. लोकवेदव्यापारस्य Loka-veda-vyāpārasya, of customary, and scriptural observances न्यासः Nyāsaḥ, resignation or consecration to the Supreme. Cf. Gītā, XVIII. 2. “The wise describe resignation as the giving up of the fruits of all actions”

8. On the contrary, “inhibition of desires” means the consecration of all customary and scriptural observances to the Supreme.—8.

For the full comprehension of the import of this aphorism we may cite Gītā, IX. 27 and 34 “Whatever thou doest, whatever thou livest upon, whatever sacrifices and gifts thou makest, and whatever penances thou practisest, O Son of Kuntī, surrender all that unto Me” “Set thy mind on Me, devote thyself to Me, offer sacrifices unto Me, bow to Me, make Me thy last resort. Thus attaching thy soul to Me, thou shalt come to Me;” and also XII. 6 and 7. “O Pārtha, e'er long I deliver from the sea of the mortal world those who have their minds upon Me and who, surrendering all and sundry actions unto Me, run after Me and worship and meditate upon Me with undivided concentration of mind.” Evidently, therefore, instead of suggesting a cessation of activity, “inhibition of desires” implies the full and uniform direction of all thought and action towards God.

And not only this, it has a negative aspect also Thus—

तद्विरोधिपूदासीनता च ॥ ९ ॥

तद्विरोधिपूदासीनता च ॥ ९ ॥
 Tasnun, in him अनन्यता Ananyatā, single-heartedness तद्विरोधिपू
 Tad-virodhusu, in all that is antagonistic to Him उदासीना Udasinatā, indifference,
 unpathy च Chn, and

9 (Inhibition also means) single heartedness towards Him
 and indifference to all that is antagonistic to Him —9

Now, single heartedness is an important element in devotion cannot be
 a mere blind passion or a narrow prejudice It should be arrived at as the
 result of a process of continuous discrimination between the passing and the
 permanent, in which the finites naturally come to be eliminated one by one
 Hence—

अन्याश्रयाणा त्यागोऽनन्यता ॥ १० ॥

अन्याश्रयाणा Anyāśrayāṇā, of all other supports त्याग Tyāgī, renunciation,
 giving up अनन्यता Ananyatā, single-heartedness

10 Single-heartedness (implies) the giving up of all other
 supports —10

The cultivation of devotion may be disturbed by the operation of the
 various influences to which human life is every moment exposed To restore
 equilibrium the devotee should on no account use the help of other instru-
 ments than those employed in the cultivation of devotion it self, namely, listening
 to talks about the Lord, singing His name and so forth

लोकवेदेषु तदनुकूलाचरणं तद्विरोधिपूदासीनता ॥ ११ ॥

लोकवेदेषु Loka-vedeṣu In respect of social and religious ordinances
 तदनुकूलाचरणं Tad-anukūla-acharāṇam, Practice or performance which is con-
 genial to Him अनुकूल however must be taken in a relative sense Not
 that there are particular injunctions which are specially favoured by the
 Deity, but ordinances, social or scriptural, as such, are prescribed in general
 terms for a large assembly of human beings who, amongst themselves, are in
 different stages of development and degrees of potentiality Hence the question
 should be decided in each individual case, with reference only to what
 would be agent's environment, inherited and acquired capabilities, tempo-
 ral, and so on तद्विरोधिपूदासीनता Tad-virodhusu udasinatā, indifference to
 all that conflicts with Him

11 By "indifference to all that conflicts with Him" (S 9)
 is understood the performance of those social and scriptural rites
 and ceremonies which are congenial to Him —11

In the eighth aphorism we have been taught to direct all our energies
 of thought and action towards God Now we are again enjoined to respect
 to some extent, the dictates of religion and morality Here seems therefore,
 to arise some confusion which is, however, only superficial The duo practice,

of moral and religious ordinances involves, in most cases, a large amount of bodily distress and tension of mind and an altogether indefinite abstinence from the joys of life. This, then, is unsupportable on merely selfish notions, however strong and alluring these may, at first, appear to be. It becomes possible only when the inner vision, rising above the narrow limitations of its immediate surroundings, comes to look upon a 'far-off divine thing.' Except in such happy circumstances, the observance of rites and ceremonies really comes to nothing, as Lord Krisna declares in Gitā, XVII. 27-28—"Performance of sacrifices, penances and charities is also said to endure as well as action which is done for His sake (Whereas) offerings made unto fire, gifts given, penances practised, and duty done, without belief (in the existence of a divine Providence), is said not to endure. O Pārtha, that avails neither here nor elsewhere."

To this the inquisitive aspirant may justly reply that once "the vision beatific" is realised, there seems to be left no room for pious observances. For, these are prescribed simply for the purpose of purifying the mirror of the mind in which the Oversoul may then, and only then, cast its reflection in all its shades and lineaments. Quite so, but this is so in exceptional cases only. Ordinarily, however, there is some need for the performance of rites and ceremonies, as will be evident from the next two aphorisms. We shall moreover do well to bear in mind that these two things, namely, faith in God and observance of sacred laws and customs, are mutually involved, and that they in turn act and react upon each other in the continuous process of gradual development of devotional life.

भवतु निश्चयदाह्यादूर्ध्वं शास्त्ररक्षणम् ॥ १२ ॥

निश्चयदाह्यात् Niśchaya-dāihyāt, after the deepening of faith (in God). cf. Bhaktiratnāvali, IV 36 उद्गत्वं Urddhvam, above, after. शास्त्ररक्षणं Sastra-rakṣanam, observance of sacred laws भवतु Bhavatu, let there be.

12. The observance of the sacred laws may be continued after the deepening of faith in God.—12.

In the *Bhaktirasāmritasindhu* it has been observed that "the aspirant who takes to devotion with an object (see aphorism 56 below) requires to abide by the scriptures and favourable maxims, till the ebullition of sentiment" which is called Love. St Paul also says : "If ye are led by the Spirit, ye are not under the law." "In the lower stages of meditation," says St. Theresa, "the setting aside of material images should not be attempted before the soul is very far advanced, as it is clear that till then it ought to seek the Creator by means of creatures. To do otherwise is to act as if we were angels." St. Gregory the Great has said : "If we wish to reach the citadel of contemplation, we must begin by exercising ourselves in the field of labour. Whoever wishes to give himself to contemplation must first examine what degree of love he is capable of; for love is the lever of the soul. It alone is able to detach it from this world and give it wings."

अन्यथा पातित्यशब्दक्या ॥ १३ ॥

अन्यथा Auynttha, otherwise पातित्यशब्दक्या Pātityesankaya, for fear of a fall

13 (The sacred laws should be observed even after faith in God has deepened), least, otherwise, there may be a fall—13

Some interpret the aphorism to mean “The sacred laws must be observed till faith in God becomes deepened, for otherwise, there is fear of a fall”

Well then it is understood that our only concern should be to hold up God as our utmost all, to consecrate ourselves, body and soul, to His service, and never to allow worldly desires and pursuits to distract and divert the even flow of a career of piety and devotion. To this high end we may even dispense with the regular observance of sacred practices after our faith in God has become firm and fixed. That their performance may still be continued is a matter of convenience and caution merely.

And it goes without saying that hand-drum routine of the ordinary life may be also safely neglected. But nevertheless as we are, we cannot sufficiently devote ourselves to the service of God for there seems to be no escape from a totally different kind of distraction namely, the perpetual thought for our books and babbles. Is it then seriously suggested that we should take no care of our bodies, but instead leave them to their own fate? Not at all. We can never lose sight of the fact so graphically stated by Kalidasa that वर्णमात्रं अस्तु धर्मदारणत् the body is verily the primary requisite for the cultivation of virtue. But this consideration instead of causing distraction, fastens our attention all the more upon God in whose service we seek to live move and have our being. St Francis of Assisi used to say “We must needs use great discretion in the way we treat our brother, the body, if we would not have it excite in us a storm of melancholy.”

Therefore in the next aphorism we have—

लोकोऽपि तावदेव भोजनादिव्यापारस्त्वाश्वरीरघोरणावधि ॥ १४ ॥

लोकः Lokah social customs and usages अपि also तावत् Tāvat to that extent एव Eva, only भोजनादिव्यापारः Bhōjana-adi-vyāpārah, the occupation of eating (drinking, dressing) etc एव Tu, on the other hand आश्वरीरघोरणावधि Āśvatra-dhāranāvadhi, to the end of the carrying of the body

14 Social customs and usages also are to be observed only to the same extent (as scriptural ordinances). But, on the other hand, the occupation of eating, drinking, dressing, and so on, should be continued so long as we have to carry the physical organism —14

The purport of the above three aphorisms is this—The consciousness of God, which is innate in every soul, should be first developed and strengthened by considerations of theology, which is an enquiry into the existence and attributes of God and His relation to Man and the World. It is only then that a man acquires strength of mind enough to observe the scriptural and customary ordinances in their true spirit. The result of this life of holiness and piety is

that, besides knowing God, lie now comes to love Him and to realize his fellowship with Him. At this stage, when his will has taken a wholly moral and religious turn, he can safely dispense with the scriptural and customary injunctions, since piety has come to be a rule of life and a labour of love to him. But he will have to take care of his body as long as he lives.

तल्लक्षणानि वाच्यन्ते नानामतभेदात् ॥ १५ ॥

तल्लक्षणानि Tal-laksanāni, marks or indications of devotion. नानामतभेदात् Nānā-mata-bhedāt, according to diverse opinions. वाच्यन्ते Vāchyante, are being stated.

15. The marks of devotion are now being stated according to diverse opinions.—15.

Thinkers agree as to the essential character of devotion; but they give prominence to one or other of its various manifestations in order just to indicate its nature from then several points of view

पूजादिष्वनुराग इति पाराशर्यः ॥ १६ ॥

पूजादिषु Pūjādisu, in worship and like performances अनुरागः Anurāgah attachment, aitou इति Iti, thus पाराशर्यः Pārāsharyah, the disciple of Parāśara

16. Ardour in His worship and like performances, is the mark of devotion, according to the disciple of Parāśara.—16.

कथादिष्वति गर्गः ॥ १७ ॥

कथादिषु Kathā-adisu, in talks of His glory and greatness. इति Iti, thus. गर्गः Gargah, a sage of that name

17. Garga thinks that application in talks of His glory and greatness is the sign of devotion.—17.

आत्मरत्यविरोधेनेति शांदिल्यः ॥ १८ ॥

आत्मरत्यविरोधेन Âtma-rati-avirodhena, without hindrance to the enjoyment of bliss which the human soul finds in God or in itself. इति Iti, thus. शांदिल्यः Śāndilyah, a sage of that name.

18. The mark of devotion is ardour in His worship and indulgence in talks of His glory and greatness, provided they do not hinder the enjoyment of bliss which the soul finds in God; so says Śāndilya.—18.

Note.—It will be seen, therefore, that whatever draws the mind away from God can never be favourable to the culture of devotion. On the other hand, everything which relates to God and holds Him constantly before our mind's eye, has the effect of deepening the flow of devotion. This is the sum and substance of the above three aphorisms which are incorporated in the following one.

नारदस्तु तदर्पिताखिलाचारता तद्विस्मरणे परमव्याकुलतेति । १९।

नारदः Nāradah, the heavenly saint of that name, of whose composition these aphorisms are तु Tu, however नदर्पिताखिलाचारता Tad-arpiita akhila acharatā, the condition of having dedicated all observances whatsoever to Him तद्विस्मरणे Tad vismarane, in losing Him from memory परमव्याकुलता Paramav-yākulata, extreme uneasiness इति It, thus

19. Nārada thinks, however, that devotion is indicated by the condition of having dedicated all observances whatsoever to Him, and by the feeling of extreme uneasiness in losing Him from memory —19

But is such a climate ever attainable? Yes, certainly. It is not at all an impracticable ideal. For—

श्रस्त्येवमेवम् ॥ २० ॥

एवमेवम् Evameva such and such अस्ति Asti exists

20. There are such and such instances —20

यथा व्रजगोपिकानाम् ॥ २१ ॥

यथा Yathā, as for instance व्रजगोपिकानाम् Vraja-gopikānām, in the case of the cow-maids of Vraja or Vrindāvana

21. As, for instance, in the case of the cow maids of Vrindāvana (who are reported to have dedicated all their notions to Lord Kṛṣṇa and to have felt extreme uneasiness in losing Him from their midst even for a short while) —21

In this context the reader may, with profit, turn to Chapters 29 and 30, Part X, of *Srimad-Bhāgavatam*

Now, Love certainly exercises a levelling influence. It smooths down all inequalities and brings the lover and the beloved on the same footing. And so devotion results in a fusion of personalities, leaving only the divine. It may be imagined, however, that the intimacy of love may yet infrequently lead one to lose sight of the magnificence and majesty of God, which transcends all one's sublimest aspirations. This will surely be a serious drawback to reckon with in any system of religious culture. Quite so, but fortunately this does not necessarily happen. On the contrary, a full and conscious realization of the grandeur and majesty of God enhances, all the more, His supreme importance as an object of admiration and worship, in the eye of the devotee. Thus we have in the next aphorism—

तत्रापि न माहात्म्यव्यक्तानविस्मृत्यपवाद् ॥ २२ ॥

तत्र Tatras, there, in the absolute fusion of personalities of the human with the divine अपि Api, even माहात्म्यव्यक्तानविस्मृत्यपवाद् Māhātmya vyākhanavismiti-apavādah, particular reason for forgetting the idea of greatness (of God) न Na, not.

22. Even there, in the absolute fusion of personalities, there is no particular reason for forgetting the idea of the greatness of God.—22.

The life of Lord Krisṇa affords more than one illustration of the truth of this statement

On the contrary, without a vivid awareness of the majesty of God, devotion can seldom, if at all, operate as a persistent principle of spiritual development. Hence—

तद्विहीनं जाराणामिव ॥ २३ ॥

तद्विहीनं Tad-vihīnam, deprived of that जाराणाम् Jārāṇām, of paramours. इवा Iva, as.

23.—Deprived of the sense of divine greatness, devotion is as the love of a woman towards her paramours, (which is constantly shifting from person to person, in an indefinite manner, according as one appears more desirable than another)—23.

Besides, it lacks another great characteristic of pure love, namely .

नास्त्येव तस्मिंस्मृतत्सुखसुखित्वम् ॥ २४ ॥

तस्मिन् Tasmin, in that, therein In illicit love तत्सुखसुखित्वम् Tat-sukha-sukhitvam, the feeling of happiness in the happiness of him, the paramour. न Na, not. अस्ति Asti, is, exists. एव Eva, certainly

24. In illicit love there certainly exists no corresponding feeling of happiness (on the part of either) in the happiness (of the other).—24.

It is now proposed to compare the relative usefulness and excellence of the recognised methods of realizing the supreme object of human existence, on the one side, and the doctrine of devotion on the other. It has been laid down in the *Aitareya Āranyaka* “एषः पन्था एतत् कर्मेतत् ब्रह्मैतत् सत्यम्” “This is the way, this action, and this knowledge ; this is true.” And the erudite Sāyana comments : “तत्र कर्मशब्देन तद्विषयज्ञानपूर्वकमनुष्ठानं विवक्षितम् । ब्रह्मशब्देन तद्विषयज्ञानमात्रम्” that is, by ‘action’ here is signified performance in the light of knowledge about Him, while ‘knowledge’ means simply to realise Him in the understanding to the utmost limit, so that on the aspirant coming to know Him in all His greatness and glory, all worldly desires may dry up within the mind which will then naturally fix upon the supremely desirable, and become absorbed in His blissful contemplation. In *Gītā*, III. 3, Lord Krisṇa also says : “O spotless one ! it has been before declared by Me that the pursuit of men in this world is two-fold : that of the thinkers, by the path of knowledge; that of the workers, by the path of action.” These then are the two time-honoured paths of salvation, namely, action and knowledge. It will be observed, however, that action or intentional employment of will and energy may take two entirely distinct courses. the one manifesting itself in the performance of various sacrifices, penances, rituals, and other ceremonies prescribed

In the sacred books or sanctioned by usage, in the hope of attaining particular results or rewards and deriving spiritual benefit therefrom, the other, taking a fundamentally opposite direction, abandons all hope of ever obtaining everything desired in this way, and gathering together all diffused energy and attention from the field of the world, turns inward upon the spiritual principle itself and proceeding upon the maxim of "endure and abstain," seeks, by the purification of body and mind, and by regulating and restraining their random workings, to bring into active play the latent powers of the soul which will then surmount all obstacles conquering and carrying everything before it. Action in the latter form is called by the wellknown name of *Yoga* or Concentration or Communion.

Thus therefore, we find—

(i) The votary of knowledge who aims at keeping himself at a safe distance from the reach of human suffering by killing all desires in the mind, remaining for ever absorbed in the charming pursuit of understanding, more and more, in an endless manner, the nature of God and creation, and who from his empyrean altitude looks down, as it were upon the things of the world,

(ii) The man who strives to spread his kingdom over the universe, and takes recourse to particular practices for the realization of desired objects, thinking thereby to satisfy all his wants and thus indirectly to ensure unbroken happiness for himself here as well as in the world beyond,

(iii) The *Yogi* who stably turns away from the attractions of the world and concentrates his attention and energy all upon himself so that the dormant possibilities of his divine nature may have unobstructed play and unabounded scope, in other words, that he may acquire powers which will make everything possible for him and

(iv) The *Bhakta* or the votary of love whose starting point is God Himself and who abnegates himself in His presence and who seeks not the indifference of the wise, the rewards of action, or the 'powers of concentration,' but whose only care in life is to serve the will of the Lord.

Now this path of devotion *Nārada* goes on to say is higher than the three other ways of pious living as described above

सो तु कर्मज्ञानयोगेभ्योपाधिकतरा ॥ २५ ॥

सा SA, it, devotion तु Tu, again कर्मज्ञानयोगेभ्यः Karma jñāna-yogebhyah than action, knowledge and concentration अपि API, even अधिकतरा Adhikartara, higher

25 It is, again higher than action, knowledge, and concentration —25

Cf. *Gita*, VI 46 and 47, where Lord Krisna says "The *Yogi** is considered to be greater than the ascetic greater also than the man of contemplation. The *Yogi* is also greater than the man of action. Therefore Arjuna become a *Yogi*. And of all the *Yogis*, he who faithfully worships Me with the inner self directed towards Me, is, in my opinion, the most concentrated." Sankara also has said मोक्षदापनमादम्या भक्तिरेव गतीयस्ते, It is Devotion which is the greatest of all the means of Release.

The *Yogi* is one who enters into a living communion with God and perfectly realises His immensity and activity everywhere in the world

फलरूपत्वात् ॥ २६ ॥

फलरूपत्वात् Phala-ṛūpatvāt, from its re-appearance as its result

26. (Devotion is higher than the others), because it is its own reward, (whereas the followers of the other paths have ulterior objects in view, which necessarily divide them from God, and are, after all, finite in their nature, and hence fail to secure abiding peace for the soul)—26.

ईश्वरस्याद्यमिभानिद्वैष्टवादृद्वैन्यप्रियन्वाच् ॥ २७ ॥

ईश्वरस्य Iśvarasya, God's जपि Api, also अभिमानिद्वैष्टवात् Abhimāni-dvesitvāt, from aversion to egotists. Note that it is not a positive feeling of disfavour on the part of God, but follows necessarily from the nature of things. For, in Gītā, IX. 29, Lord Krishna says—“I am equal to all created beings. There is no object of my particular favour or disfavour.” And in commenting upon this, Nilkantha writes—“As the fire, though it is devoid of attraction and other feelings, still removes the sensation of cold, only of those who are close by, and not of those who keep at a distance, so I, though equal to all, remove the bondage only of those who come to seek My refuge, and not of others. Therefore, aversion and attraction do not belong to Me.” It follows, therefore, that egotism and other affections of the mind screen God from the view of men दैन्यप्रियन्वाच् Daṇya-priyatvāt. Love of meekness. Cf. St. Matthew, v 3 and 5 “Blessed (are) the poor in spirit, for theirs is the Kingdom of heaven.” “Blessed (are) the meek; for they shall inherit the earth” Also St. Paul: “If any man thinketh that he is wise..... let him become a fool that he may become wise. च Ch., and

27. (Devotion is higher than the others), because of God's aversion to egotists and love of meekness.—27.

The point is this :—

The votary of love throws himself entirely at the mercy of God, while the rest strive to work out their salvation by themselves alone. Some aspiring to knowledge, almost as extensive as God's, and, at the same time, killing all desire in their breasts, others attempting to extend their influence over the external world, thereby bringing all things within their easy reach; others, again, seeking to multiply their psychic powers which, they hope, will then satisfy all their desires no sooner than they arise. In the case of the devotee, his absolute dependence upon God brings him into daily and homely contact with the divine personality, whereas the others, running after their respective ambitions, are removed farther and farther away from Him.

Guru Nānaka reconciles the four Paths in a song in which he says :—“Make Jñāna your molasses, make Dhīyāna your dhārā flowers, make Karma your Kīkar bark. mingle these in that distilling vessel—the world, and apply the plaster of Prema. In this way the juice of Amrita will filter out. My son, he who with intoxicated mind drinks the juice of the Name tranquilly remains enraptured in the joy (of the Lord). In this song the

reference is to the process practised in the days of the Guru of distilling intoxicating liquor from molasses, *dhatura* flowers and the bark of the *kikar* tree, mixed together in a vessel the lid of which was generally plastered over

तस्यो ज्ञानमेव साधनमित्येके ॥ २८ ॥

ज्ञानम् Jñānam knowledge एव Eva alone तस्या Tasyah, its Of devotion साधनम् Sādhanam, source इति Iti, thus एके Eka, some

28 Some say, knowledge is the source of devotion —28

अन्योन्याश्रयत्वमित्येके ॥ २९ ॥

अन्योन्याश्रयत्वम् Anyonya-Asrayatvam mutual dependence (of knowledge and devotion) इति Iti, so एके Eko, others

29 Others declare their mutual dependence —29

स्वयं फलरूपतेर्ति ब्रह्मकुमार ॥ ३० ॥

स्वयं Svayam, of itself फलरूपता Phala rūpata ro appearance as result ar reward इति Iti वा ब्रह्मकुमार Brahma kumāra son of Brahmā, Nārada

30 The son of Brahmā observes the resulting devotion as the fruit of itself —30

राजगृहभोजनादिपु तथैव दृष्टत्वाद् ॥ ३१ ॥

राजगृहभोजनादिपु Rājagṛha bhojana adisu, in the matter of feeding, (bestowing favours) in the royal household तथा Tathā, the same एव Eva, and nothing else दृष्टत्वाद् Dṛistatvāt, having been witnessed

31 (What has been said above holds good), the same, and nothing else, have been witnessed in the matter of feeding, bestowing favours, etc., in the royal household —31

The metaphor may be explained at some length. The State is the household of the king. The members of that household may be roughly divided into four classes viz. the wise men and the legislators, the civil and military administrators and keepers of internal and external peace, the chamberlain and his staff and the waiters, beggars, and followers in general. Now, these four sets of people view the royal person from four distinct standpoints. Thus, the first cannot but recognise the fact that they are not, at least, inferior to the king in political wisdom and capacity for government, and may imagine that in each particular case ascension to the throne is a bare accident. Their attitude therefore is likely to become at times haughty and full of rivalry, at any rate, it is not always one of modesty and meekness. The second again, are aware that actual administration of the affairs of the State is well nigh impossible without their active co-operation, and that it is they who practically govern the kingdom. The keepers of the inner apartments also cannot fail to realize their unique position behind the curtain, and therefore they claim a certain amount of power over the king, because they have his

secrets and his honour in their custody. In these circumstances, whatever they receive from the king, in the shape of salaries, rewards and remunerations, they accept the same as lawful demands by them on account of the service they render to the king, and not as loving presents from him. Pride and egotism are the principal traits in their character and conduct. The fourth class of absolute dependants, however, have not the lofty ambitions which the wise men have of sailing along-side of the king, nor the sense of personal worth and importance of which the actual administrators are so keenly aware, nor again the idea of power or influence over the king so naively claimed by the managers of the inner household. On the contrary, they sincerely recognise their insignificance and utterly helpless condition, and thereupon throw themselves entirely at the mercy of the king whom they regard as a loving father bestowing favours upon his children according to their fitness.

These four classes of subordinate human beings may be broadly likened to the votaries of knowledge, action, concentration, and devotion, respectively. And as they sow, so they reap. The well of the king's loving kindness, as of God, flows richly and freely towards his humble and whole-hearted dependants; while the rest, from their egotism, sense of personal worth, and idea of power are more and more entangled in the meshes which they weave for themselves by their knowledge, action, and unique position; and consequently their vision becomes day by day circumscribed with regard to him in whose service they do after all live, move and have their being.

न तेन राजपरितोषः क्षुच्छान्तवा ॥ ३२ ॥

तेन Tena, for this. Because the followers of the other paths have their minds overshadowed with egotism and other affections. राजपरितोषः Rāja-pari-tosah, King's pleasure. क्षुच्छान्तिः Kṣut-sāntih, satisfaction of hunger. Hunger is here symbolical of desire in general. वा Vā, or न Na, not

32 For this neither the king finds any pleasure, nor the recipients any satisfaction of their desires, (in the matter of distribution of royal favours).—32.

Similarly, knowledge and action can neither move God favourably nor permanently satisfy desires.

तस्मात् सैव ग्राह्या मुमुक्षुभिः ॥ ३३ ॥

तस्मात् Tasmāt, therefore. Since devotion is higher than the other paths. सा Sā, devotion. सैव Eva, to the exclusion of the others. मुमुक्षुभिः Mumukshubhiḥ, by those who desire salvation. ग्राह्या Grāhyā, worthy of being adopted.

33. Therefore, the path of devotion should be adopted, to the exclusion of the others, by those who desire salvation.—33.

तस्या साधनानि गायन्त्याचार्या ॥ ३४ ॥

चाचार्या Āchāryyāḥ, masters तस्या Tasyāḥ, its, of devotion साधनानि Sadhanāni means गायन्ति Gāyanti, recite

84 The masters recite (as follows) the means (for the culture) of devotion — 84

Note — In the *Adhyatma-Rāmāyaṇam*, III 10 22—30, we find

(Addressing Sovari, Rāmo says) ‘Here (in the culture of devotion) the first means is it has been taught, the company of the good, the second is conversation about My achievements, the third is recital of my virtues the fourth means will be the occupation of expounding my words, the fifth is O gentle one constant and sincere worship of the preceptor, thinking that I am he, the sixth means has been said to be virtuousness, self restraint, observance, etc., and ever-living attachment to My worship, the seventh is said to be religious service with every detail reciting the *mantra* specially applicable to Me greater adoration paid to My votaries consciousness of Me in all beings indifference to eternal objects, together with internal peace make up the eighth and O lady, the ninth is the consideration of My essence O auspicious one devotion in the form of Love is produced in any and every one who employs this means in the shape of the ninefold (secondary or instrumental) devotion no matter whether one be a woman or a man or belonging to the inferior creation And as soon as devotional love is produced, one feels My essence as it were, and one who becomes accomplished by the awareness of Me, attains liberation even in that birth Therefore it is sure that devotion is the Source of Salvation’

Note — In the 26th and 30th aphorisms it has been declared that devotion is its own means It is not however suggested thereby that he who has no glow of devotion in him to begin with can never hope to enter into a life devoted to the Lord, and consequently can never hope to attain salvation For from it, the doctrine of devotion is not a gospel of despair It recognises and upholds that there is a regular course of training for the cultivation of devotion It then sets forth the conditions under which the spark of devotion may gradually come to illuminate the entire inner and outer life of an ordinary mortal

Hence—

तत्तु विषयत्यगात् सङ्गत्यगात् ॥ ३५ ॥

तत् Tat that, love of God त त् Ta, But विषयत्यगात् Visaya-tyāgāt from abandonment of sensible objects सङ्गत्यगात् Saṅga-tyāgāt, from abandonment of attachment च Cha, and

85 But love of God is possible on the abandonment of all sensible objects and of every attachment to them — 85

श्वर्यावृत्तभजनात् ॥ ३६ ॥

आवृत्तभजनात् A-vyāvritta-bhajanāt, from unrestrained practice; from cultivation without remiss.

36. (That arises also) from its cultivation without remiss, or from unflinching adoration of God.—36.

Some take the Sūtram as explaining the foregoing one. There the teaching is that love of God may be developed by turning away from the objects of desire. But how can one overcome their attraction? The reply is, they say, given in this Sūtram, the meaning being: And the temptation of worldly desires may be overcome by sticking to the worship of God.

लोकेऽपि भगवद्गुणश्रवणकीर्तनात् ॥ ३७ ॥

लोके Loke, in society अपि Api, also भगवद्गुणश्रवणकीर्तनात् Bhagavad-guna-śravaṇa-kīrtanāt, from listening to and singing of the virtues and attributes of the Great God

37. (That springs also) from listening to and singing of the virtues and attributes of the Great God in society.—37.

Cf. "I do not dwell in Vaikünta (the highest heaven, the abode of Visnu), nor in the hearts of Yogins O Nārada, I dwell there where my devotees sing"

N.B.—This Sūtram has been otherwise explained thus: "In this world there are found instances which show that love of God may be cultivated by listening to and singing of the attributes of God."

Cf. The saying of Dhu'l-Nûn the Egyptian "Music is a divine influence which stirs the heart to seek God those who listen to it spiritually attain unto God, and those who listen to it sensually fall into unbelief." About mystic dance it has been said "When the heart throbs and rapture grows intense, and the agitation of ecstasy is manifested, and conventional forms are gone, this is not dancing nor bodily indulgence, but a dissolution of the soul."

मुख्यतस्तु महत्कृपयैव भगवद्गृहपालेशाद्वा ॥ ३८ ॥

मुख्यतः Mukhyataḥ, principally सु Tu, but महत्कृपया Mahat-kripayā by the grace of the great ones एव Eva, surely वा Vā, or, in other words, There obtains a community of selves between the great ones and their Great God. And when these great ones are moved by compassion towards their mortal brothers, it is their Great God who works in them. भगवद्गृहपालेशात् Bhagavat-kripā-leśāt, from the touch of divine compassion. That is why St. Clement of Alexandria said. "Man predestines God as much as God predestines man"—for, as Bossuet explains. "The soul gives itself as the spouse to her lover: It gives itself to God as actively and freely as God gives himself to it. For God raises its power of free election to its highest pitch on account of the desire He has to be chosen freely." "See also Koran xxix. 69. "Whosoever shall strive for Our sake, We shall guide him into Our ways."

38 But that is obtained, principally and surely, by the grace of the great ones, or, in other words, from the touch of divine compassion —38

"This Self cannot be realized by discourse, nor by intelligence, nor by deep learning. It can be realized by him only whom it favours; him this Self favours with its manifestation" (*Mundaka Upanisad*, III n 3)

The beneficial influence of good company has been described in *Srimad-Bhagavatam*, III 25 25, in these words

"In the company of the great prevail talks which perfectly convey My import and which soothe the heart and the ear. From listening to these, faith, attachment and devotion will succeed one another towards Him who is the way to salvation."

Note—In some editions this Sutra has been split into two viz., "Principally, however, through the kindness of the great, and And also by the mercy of God."

महत्सङ्गस्तु दुर्लभोऽगम्योऽभोघश्च ॥ ३६ ॥

महत्सङ्ग Malat-sangah companionship of the great य Tu, again, but गुरुः Darshani difficult of attainment अगम्य Agamyah, unapproachable inscrutable, of unassimilable cause अमोग Amoglah, infallible च Cho, and

89 Companionship of the great is, again, difficult of attainment. It is hardly possible to assign how and when men may be taken into the society of the great. But once obtained, association with the great does is infallible in its operation -89.

लभ्येऽपि तत्कृपयैव ॥ ४० ॥

तत्कृपया Tat-kripayā, by His (i.e. God's) grace एव Eva, only लभ्यते Labhyate, is obtained, gained अपि API and

40 And companionship of the great is gained by the grace of God alone —40

But how can the grace of God be followed by the response of the good? The sequence does not appear to be necessary. Not so, for God and His good men are but one being, so to say. This is the text of the following sūtram

तस्मिंस्तज्जने भेदाभोवात् ॥ ४१ ॥

तस्मिन्द्रु Tat-jan in His तज्जने Tat-jane, in His man भेदाभावत् Bheda-abhāvat, because there is no distinction

41 Because there is no distinction between Him and His man —41

St Paul says "He that is joined with the Lord is one spirit" (I Cor vii 18) Cf also the saying of Dhu'l Dun of Egypt "They move as God causes them to move and their words are the words of God, which tell

upon their tongues, and their sight is the sight of God, which has entered their eyes”

Man is what he loves, said St Augustine.

Jalāl-ud-dīn, Rūmī, says .

“ The motion of every atom is towards its origin ;

A man comes to be the thing on which he is bent.

By the attraction of fondness and yearning, the soul and the heart

Assume the qualities of the Beloved, who is the Soul of souls.”

In another ode he says :

“ O my soul, I searched from end to end : I saw in thee naught save the Beloved ;

Call me not infidel, O my soul, if I say that thou thyself art He.”

And yet more plainly .

“ Ye who in search of God, of God, pursue.

Ye need not search for God is you, is you !

Why seek ye something that was missing ne'er !

Save you none is, but you are —where, oh, where ?”

तदेव साध्यतां तदेव साध्यताम् ॥ ४२ ॥

तत् Tat, that ; love of God. एव Eva, alone. साध्यताम् Sādhyatām, should be cultivated, practised, striven after.

42. Strive after love of God alone, strive after love of God alone.—42.

दुःसङ्गः सर्वथैव त्याज्यः ॥ ४३ ॥

दुःसङ्गः Duh-sangah, evil company सर्वथा Sarvathā, by all means. त्याज्यः Tyājyah, to be given up. एव Eva, certainly.

43. Evil company should be certainly shunned by all means.—43.

कामक्रोधमोहस्मृतिभ्रंशबुद्धिनाशसर्वनाशकारणत्वात् ॥ ४४ ॥

काम Kāma, desire, lust क्रोध Krodha, anger, wrath मोह Moha, bewilderment, infatuation. स्मृतिभ्रंश Smṛiti-bhrāmśa, lapse of memory बुद्धिनाश Buddhi-nāśa, loss of understanding or perception of truth सर्वनाश Sarva-nāśa, total ruin कारणत्वात् Kāraṇatvāt, being the cause of.

44. Because it is the cause of lust, resentment, bewilderment, lapse of memory, loss of understanding, and total ruin (of piety and liberation).—44.

Cf. Tulsidāsa—“ Rāma and Kāma cannot go hand in hand ”

In this connexion compare also *Gītā*, II 62-63, namely—“ Attachment grows in the man towards objects which bind down, while he turns them round and round in his own mind. Attachment begets lust, and lust, resentment. Resentment gives rise to bewilderment, and bewilderment, to lapse of memory. Lapse of memory leads to loss of understanding, and from loss of understanding he is finally lost.”

तरङ्गायिता अपीमे सङ्गात् समुद्रायन्ति ॥ ४५ ॥

तरङ्गायिता Tarangāyitā, playing in ripples अपि Api, even इमे Ime, these, lost, etc सङ्गात् Sangat, in co-operation with evil association समुद्रायन्ति Samudrayanti, behave like the sea

45 These evil tendencies, playing even in ripples from nature, ultimately behave as the stormy sea in co-operation with evil association —45

**कस्तरति कस्तरति माया? य सङ्गं त्यजति यो महानुभावं
सेवते निर्मम्भी भवति ॥ ४६ ॥**

कः Kah who (interrogative) माया Mayām, that which conditions the primal unconditioned, condition determination, negation, limitation The translation of माया as 'illusion' in the first instance, is not satisfactory It is also misleading Cf Spinoza *Omnis determinatio negatio est*—all determination is negation तरति Tarati, crosses over यः Yuh, who (relative) सङ्गं Sangam, evil association, Attachment to objects त्यजति Tyojati gives up महानुभावं Mahā-anubhāvam, a large-hearted man great men सेवते Sevate, keeps by निर्ममः Nirmannah, void of 'myness, selfless भवति Bhavati, becomes

46 Who overcomes all limitation? Who overcomes? He who holds aloof from unholy association, keeps company with men of large hearts, and becomes selfless —46

**यो विविक्तस्थान सेवते यो लोकवन्धमुन्मूलयति
निस्तैगुण्यो भवति यो योगक्षेम त्यजति ॥ ४७ ॥**

यः Yoh who विविक्तस्थानं Vivikta-sthānam, holy or lonely spot सेवते Sevate, resorts to लोकवन्धं Loka bandham, worldly desires or bonds उन्मूलयति Unmūlayati roots out निष्ठैगुण्यं Nistraigunyah, Unworldly the world of desires being the composition of the well known principles of illumination, evolution, and revelation The three Gunas are "aspects of one and the same thing, viz., Prakriti and are reproduced in every phenomena" "Cosmically and individually Sattva is the factor of freedom, insight and bliss, Rajas of energy, Tamas of passivity Passivity results in cosmic stability and individual inertia, Rajas in cosmic activity and individual passion Sattva in cosmic obedience to law and individual progress by means of such obedience" ('Zero') भवति Bhavati, is योगक्षेम् Yuga-kṣemam, nequitation and preservation त्यजति Tyajati forsakes

47 Who respires to a holy, lonely spot, who roots out worldly bonds, who is unworldly, and who forsakes both acquisition and preservation of desirables —47

Cf Gita, II 45, where Lord Krishna says "The Vedas (in their ritual portions) have the world for their object O Arjuna! Become unworldly, uninfluenced by contraries or doals always fixed in the principle of illumination, unmischievous of acquisition and preservation, and self-controlled

यः कर्मफलं त्यजति कर्मणि संन्यस्यति ततो निर्वृद्धो
भवति ॥ ४६ ॥

यः Yah, who कर्मफलं Karma-phalam, the fruits of actions त्यजति Tyajati, gives up Has no eye to. कर्मणि Karmāṇi, actions संन्यस्यति Samnyasyati, dedicates to God ततः Tataḥ, then. Thereby निर्वृद्धः Nirvṛddhaḥ Nividvandvah free from the influence of contraries, such as pleasure and pain, good and bad, hot and cold भवति Bhavati, becomes.

48. Who has no eye to the fruits of his actions, who dedicates all actions to God or who in everything does the will of God, and thereby becomes free from the influence of all contraries.—48.

यो वेदानपि संन्यस्यति केवलमविच्छिन्नानुरागं लभते ॥ ४६ ॥

यः Yah, who वेदान् Vedān, the sacred books अपि Api, even संन्यस्यति Samnasyati, lays aside. केवलं Kevalam, undivided अविच्छिन्नानुरागं Abichchinnānurāgaṁ uninterrupted flow of affection or love. लभते Labhate, attains develops.

49. Who lays aside even the sacred writings and who develops an undivided and uninterrupted flow of love towards God—49.

Says St. John of the Cross—"All the images of the imagination are confined within very narrow limits, and the Divine Wisdom, to which the understanding ought to unite itself, is infinite, absolutely pure and absolutely simple, and it is not confined within the limits of any distinct, particular or finite mind. The soul which desires to unite itself to the Divine Wisdom must necessarily bear some proportion and likeness to it, and consequently it must shake itself free from the images of the imagination which would give it limits. It must not attach itself to any particular form of thought, but must be pure, simple, without limits or material ideas, in order to approach in some degree to God, who cannot be expressed by any bodily likeness, or by any single finite conception"

स तरति स तरति लोकांस्तारयति ॥ ५० ॥

सः Sah, he तरति Tarati, overcomes. लोकान् Lokān, mankind. तारयति Tārayati, helps to overcome.

50. He overcomes all limitation, he overcomes all limitation; he helps mankind to overcome their limitations—50.

Some readers distinguish between the first and the second 'he.' They say that men come to love God either by instinct or by education, and that the previous aphorisms have reference to the latter only. Now, if these men overcome limitation, it goes without saying that instinctive lovers of God also do so. Therefore, the second 'he' refers to them, as also the last sentence.

The *Sutram* therefore according to them, means — " He overcomes limitation. The instinctive lover of God also overcomes limitation. And not only so but he also helps others to overcome their limitation "

श्रव्णिवृचनीय प्रेमस्वरूपम् ॥ ५१ ॥

प्रेमस्वरूप Promis व्याख्यापि the nature of love towards God (Guide introduction P. xvi) अविवृचनीय Anirvachanlyam, not capable of being expressed in words

51 The nature of love towards God is not capable of being described in words — 51

The *Silmaid-Bhaqaratam* in III 25 32, has roundly described it thus — " Devotion to God is the motiveless and spontaneous function in the divine form of illumination of the shining senses which mark out objects or of their presiding principles belonging to a man whose mind has become steady by the performance of scriptural rites "

"gnostic" says Iblal Arabi the great Arab mystic "cannot impart their feelings to other men they can only indicate them symbolically to those who have begun to experience the like

भक्तास्वादनवत् ॥ ५२ ॥

भक्तास्वादनवत् ॥५२॥ A sadhu's fit like the taste of a dumb person

52 (the nature of love is as indescribable) as the taste of a dumb person — 52

Gna 14' says, " my state of Islam is nearer to silence than to speech "

What then association with the great and good will avail if the enthusiasm of devotion is untranslatable in words and consequently incommmunicable from person to person? To this the reply is that the operation of devotion is telepathic and not through any guru or medium

Love is not to be learned from men it is one of God's gifts and comes of His grace Hence —

प्रकाशयते क्षापि पात्रे ॥ ५३ ॥

क्षापि Kva apि, some where every thing is favorable to its appearance fit पात्रे Patre, receptacle प्रकाशयते Prakāshyato, is revealed

53 It is revealed by itself in a fit receptacle — 53

Cf " Tis the sun's self that lets the sun be seen "

" Man's love of God," says Hujwiri, on Islamic mystic " is a quality which manifests itself, in the heart of the pious believer, in the form of veneration and magnification, so that he seeks to satisfy the Beloved and becomes impatient and restless in his desire for vision of Him, and cannot rest with any one except Him, and grows familiar with the recollection of Him, and abjures the recollection of everything besides " I fancied that I loved Him, said Bayozid, another mystic, " but on consideration I saw that His love preceded mine "

**गुणरहितं कामनारहितं प्रतिक्षणवृद्धुमानसविच्छिन्नं
सूक्ष्मतरभनुभवरूपम् ॥ ५४ ॥**

गुणरहितं Guṇa-rahitam, devoid of qualification कामनारहितं Kāmanā-rahitam, bereft of desire. प्रतिक्षणवृद्धुमानं Pratikṣapa-vṛddhamānam, accumulating at every moment. अविच्छिन्नं Avichchinnam, of ceaseless flow. सूक्ष्मतरं Sūkṣmataram, subtler. अनुभवरूपं Anubhava-īḍupam, of the form of feeling.

54 Devoid of qualification, bereft of desire, growing in volume and intensity at every moment, and having a ceaseless flow, it is of the form of subtler feeling.—54.

तत् प्राप्य तदेवावलोकयति तदेव शृणोति तदेव चिन्तयति ॥ ५५ ॥

तत् Tat, that Love- Devotion. प्राप्य Prāpya, having obtained. तत् Tat, that. The object of love. एव Eva, alone. अवलोकयति Avalokayati, looks upon. शृणोति Sriṇoti, hears about. चिन्तयति Chintayati, thinks of.

55. Having once obtained that, (the devotee) looks only upon the object of his devotion, entertains talks only about Him, and thinks nobly of Him —55.

But how does this happen? Well, men first love God with an object. Then, in the nature of things, by a transference of interest they love God without any object, for love's sake, or, what is the same thing, for the sake of God Who is love. In the next aphorism, therefore, we have a classification of those men who wait upon God with an ulterior end in view.

गौणी त्रिधां गुणभेदादात्तर्दिभेदाद्वा ॥ ५६ ॥

गौणी Gauni, secondary Derivative. Desine-born Indirect. गुणभेदात् Guna-bhedāt, according to the difference of the principles viz., of illumination, evolution, and involution वा Vā, or, in other words. आत्तर्दिभेदात् Āttā-dī-bhedāt, according to the distinction of the worshippers as the afflicted, the inquisitive, and the entreative or needful त्रिधा Tividhā, threefold.

56. Devotion which is born of desire, becomes threefold, according as the one or other of the principles of illumination, evolution, and involution dominates the conduct of the devotee, or, in other words, according as the worshippers fall into the three classes of the afflicted, the inquisitive, and entreative.—56.

In *Gītā*, VII. 16 and 19, it has been said that four sets of fortunate men wait upon God, viz., the afflicted, the inquisitive, the entreative, and the wise of high soul with whom God is the be-all and end-all of life. Of this last class *Nārada* speaks as the immediate devotees of God in aphorism 67.

उत्तरस्मादुत्तरस्मात् पूर्वपूर्वा श्रेयाय भवति ॥ ५७ ॥

उत्तरस्मादुत्तरस्मात् Uttarasmāt-Uttarasmāt, than each succeeding one. पूर्वपूर्वा Pūrvā-Pūrvā, each preceding one. श्रेयाय Sreyaya, for the better. भवति Bhavati, is, works.

57 Each preceding kind of devotion works for the higher good than each succeeding one 67

अन्यसात् सौलभ्य भक्तौ ॥ ५८ ॥

भक्तौ Bhaktau in devotion अन्यसात् Anyasmāt, than any other सौलभ्यं Sanlabhyam, cheepness The nature of being easily obtained

58 In devotion, (the fulfilment of the desire to enter into intimate fellowship with God or attainment of salvation, is) easier than in any thing else —58

The path of "devotion is easier than that of either knowledge, or action, or concentration Because—

i Action and conoeutration do not directly lead to salvation but only help on the progress of knowledge and devotion

ii Again, they are beset with difficulties and dangers of their own, as the followers of them gradually come to acquire 'powers' which are often liable to misuse

iii Indifference to worldly desire is a condition precedent to the employment of knowledge So is also the arrest of all worldly nativity But one may safely and successfully pursue the path of devotion, provided only that one believes in the existence nature, and attributes of God, and dedicates the fruits of one's notion to Him, in other words, does the will of God in every thing

iv Again the pursuit of knowledge is dry and not very interesting in itself, while that of devotion is sweet and enjoyable

But it may be asked, how do you prove this? We reply that it does not set stand in need of any proof Hence—

प्रमाणान्तरस्थानपेक्षत्वात् स्वयं प्रमाणत्वात् ॥ ५९ ॥

प्रमाणान्तरस्थ्यं Pramāne-antaresy, of other proof अनपेक्षत्वात् Anapeksat-
vāt, because of the absence of the need स्वयं Svayam, itself प्रमाणत्वात्
Pramānatvāt, being evidence

59 Because there is no need of any other demonstration, since it is proof of itself —59

शान्तिरूपात् परमानन्दरूपात् ॥ ६० ॥

शान्तिरूपात् Śānti-rūpāt, because it transforms itself into the state of internal peace परमानन्दरूपात् Puramānanda rūpāt, because it takes the form of high ecstasy च Cha, and

60 The path of devotion is easy, because it fills the mind of the devotee with peace and high ecstasy —60

The devotee then forgets everything, even himself He truly lives only for God, nay, he lives in God But, then a very practical question arises What with the world? To this it is said in the next aphorism,

that life in God can on no occasion seriously interfere with life on earth, and that, therefore, no anxiety should be entertained on this score regarding the conduct of social life. Thus—

लोकहानौ चिन्ता न कार्या निवेदितात्मलोकवेदत्वात् ॥ ६१ ॥

लोकहानौ Loka-hānau, in respect of social disorganisation चिन्ता Chintâ, thought, anxiety न Na, not. कार्य Kāryâ, should be cherished. निवेदितात्म-लोकवेदत्वात् Nivedita-ātma-loka-vedatvât, because of the fact that the self, and social and scriptural morality have been dedicated to God

61. No anxious thought need be entertained in respect of social disorganisation, seeing that the devotee has consecrated his self and customary and scriptural morality all to the Lord.—61.

Should then customary rules of conduct be disregarded altogether? By no means For—

न तत्सिद्धौ लोकव्यवहारो हेयः किन्तु फलत्यागस्तत्त्वाधनञ्जु कार्यमेव ॥ ६२ ॥

तत्सिद्धौ Tat-Siddhau, in the development of devotion लोकव्यवहारः Loka-vyavahārah, social custom and usage. ना Na, not हेयः Heyah, to be neglected किन्तु Kintu, but. फलत्यागः Phala-tyāgah, surrender of consequences तत्त्वाधनं Tatsādhanam, its performance च Cha, and, meaning 'at the same time,' together with. कार्य Kāryam, should be attended to एव Eva, certainly

62. In the development of devotion, one must not neglect to observe social customs and ceremonies, but, on the contrary, one should surely attend to their due performance together with the surrender of all consequences to God.—62

"Although sacrifices and the like are enjoined with a view to the origination of knowledge (in accordance with the passage 'They desire to know,' Bri up IV, 4, 22,) it is only knowledge in the form of meditation which—being daily practised, constantly improved by repetition and continued upto death—is the means of reaching Brahman. and hence all the works connected with the different conditions of life are to be performed throughout life only for the purpose of originating such knowledge. This the Sûtrakâra declares in Ve Sû IV, 1, 12, 16, III, 4, 33, and other places' (Thibaut's translation, S. B. E., Vol XLVIII, p. 16)

स्त्रीधननास्तिकचरित्रं न श्रवणीयम् ॥ ६३ ॥

'स्त्रीधननास्तिकचरित्रं' Stî-dhana-nâstika-charitram, woman, wealth, and the conduct of the unbelievers, i.e., those who deny the authority of the Vedas and the existence of God. न Na not श्रवणीयम् Sravaniyam, should be listened to.

63. The aspirant after devotion should not listen to talks about woman, wealth and the conduct of unbelievers.—63.

In this and the following as well as in the 73rd and 71st and in the 43rd, 41st and 45th aphorisms, the impediments to the cultivation of devotion have been enunciated

अभिमानदम्भादिक त्यज्यम् ॥ ६४ ॥

अभिमानदम्भादिक Abhimana-dambha-adik i.e., egotism, or self assertion, pride, etc त्यज्यम् Tyajyam should be forsaken

64 Self assertion, pride, etc , should be forsaken —64

Now it is almost next to impossible to abandon these natural tendencies of frail human nature by an effort as it were The proper remedy is to divert their courses And where God becomes the object of such passions, they lose their wickedness and gradually put on a noble aspect Therefore it is laid down in the next aphorism —

तदर्पितास्त्रिलाचार सन् कामक्रोधाभिमानादिक तस्मिन्वेव करण्यम् ॥ ६५ ॥

तदर्पितास्त्रिलाचार Tadarpana-akrilo Akrilrah one who has devoted all ones conduct to him सन् San being becoming कामक्रोधाभिमानादिक Kama krodho-abhin manas adikam Desire, resentment, self-assertion etc तस्मिन् Tismin, in him एव Eva, only करण्यम् Karanyam, Should be done or shown or cherished

65 Having once devoted all his conduct to Him, he should show, (if at all), desire, resentment, self assertoin, etc , only to Him —65

त्रिरूपभङ्गपूर्वक नित्यदास्यनित्यकान्ताभजनात्मकं प्रेम कार्यं प्रेमैव कार्यम् ॥ ६६ ॥

त्रिरूपभङ्गपूर्वक Tri rūpa bhanga pūrvakam, having broken through the three forms (see Satram 56) of secondary devotion modified by the principles of illumination evolution and involution नित्यदास्यनित्यकान्ताभजनात्मकं Nityadasya-nityahanta-bhijojoo-ātmakam, having its principle in those stages in the development of devotion which are known as constant service as of a servant to his master and constant service as of a wife to her husband the intermediate stages (see s 82) being also included These stages of devotion are not modified by the three principles प्रेम Praṇa lovo कार्यं Kāryam, should be cultivated एव Eva, only

66 Having kept clear of the three modified forms of secondary devotion, one should cultivate love and, love alone, which has its principle in those stages of devotion, which are known as constant service and constant wifely conduct —66

भक्ता एकान्तिनो मुख्याः ॥ ६७ ॥

एकान्तिनः Ekāntinah, single-hearted. Those whose only object of love and devotion is God. भक्ता. Bhaktāh, devotees. मुख्याः Mukhyāḥ, principal, primary, direct, immediate.

67. The primary votaries are those who have one end only in view.—67.

. Cf *Bhāgavatam*, III.—29, 13-14, where Bhagavān says.—

“People do not accept fellowship in residence with Me, prosperity equal to Mine, nearness to Me, appearance in the same form as I appear, or even unification with Me, even when these are offered to them, they only pray for employment in My service. It is this link of devotion which has been said to be the absolute, by which overcoming attachment to the world, they become fit for attaining My nature ”

कण्ठावरोधरोमाश्रुभिः परस्परं लपमानाः पावयन्ति कुलानि पृथिवीञ् ॥ ६८ ॥

कण्ठावरोधरोमाश्रुभिः Kantha-avai odha-roma-asi ubhih, (Marked out) by choking voice, hairs standing on end, and tears परस्पर Parasparam, amongst themselves, with one another. लपमानः Lapamānah, conversing. कुलानि Kulāni, families. पृथिवीं Prithivīm, the earth. च Cha, and पावयन्ति Pāvajanti, purify..

68. Conversing together with a choking voice, with hairs standing on end, and with tears flowing, they purify their families as well as the earth —68.

In *Gītā* X, 9, Lord Krisna says.—“Having their minds fixed upon Me and their life directed to Me, enlightening one another, and constantly talking about Me, My devotees become satisfied and delighted.”

तीर्थीकुर्वन्ति तीर्थानि सुकर्मीकुर्वन्ति कर्माणि सच्चास्त्री- कुर्वन्ति शास्त्राणि ॥ ६९ ॥

तीर्थानि Tīrthāni, places called by the name. Holy sites तीर्थीकुर्वन्ति Tīrthī-kurvanti, make holy places. कर्माणि Karmāṇi, actions. सुकर्मीकुर्वन्ति Sukarminī-kurvanti, make meritorious actions शास्त्राणि Śāstrāṇi, writings so called, rules of conduct. सच्चास्त्रीकुर्वन्ति Sat-sāstrikurvanti, make sacred scripture

69. They add holiness to holy sites, they give to actions the character of meritoriousness; they raise mere writings to the status of the sacred scriptures.—69.

तन्मयाः ॥ ७० ॥

तन्मयाः Tat-mayāḥ, full of that Filled with the presence of God. Merged or absorbed in him. Cf. “The whole world is the manifestation of Visnu.”

70 In and around them, they realise the presence of God everywhere and at all times —70

A familiar instance of such absolute identification is found in the popular notion that the body is the entire man,—the identification of the soul with the body

"The Soul (when united to God)," says St John of the Cross, "falls at first into a state of great forgetfulness. With regard to exterior things it then shows so great a negligence and even gross contempt of self that, lost in God, it forgets to eat or drink, and it no longer knows if it has done a thing or not or whether or not it has been spoken to by any one. But once the soul has become firmly established in the habit of a union which is its sovereign good, it no longer forgets reasonable things, and things of moral and physical necessity. On the contrary, it is more perfect when engaged in works suitable to its state of life, although it accomplishes them by the help of images and knowledge which God exerts in a special manner in the memory. All the powers of the soul are, as it were, transformed in God. Spinoza also says "Man advances in perfection in proportion to the perfection of that object which he loves above all other things, and which loves him in return."

मोदन्ते पितरो नृत्यन्ति देवता सनाथा चेयं भूर्भवति ॥ ७१ ॥

पितरः Pitarah, the departed ancestors forefathers मोदन्ते Modante, rejoice देवता Devatah, the shining ones the celestials नृत्यन्ति Nṛityanti, dance इयम् Iyam, this भू भू Bhū earth च Cho and सनाथः Sanāthā, provided with a lord, securo भवति Bhavati, becomes

71 (At their devotion) their forefathers rejoice, the celestials dance and this earth becomes secure as though in the guardianship of a lord —71

नास्ति तेषु जातिविद्यारूपकुलधनक्रियादिभेदः ॥ ७२ ॥

तेषु Teṣu, amongst them, within their rank जातिविद्यारूपकुलधनक्रियादिभेदः Jāti-vidyā-rūpa kula-dhana-kriyā &c; bhedoh, distinctions of birth learning, appearance, family, wealth, observance etc एव No, not अस्ति Asti, exists

72 Amongst them there exist no distinctions of birth, learning appearance, family, wealth, observance, and the like—72

In the *Adhyatma-Rāmāyaṇam*, III 10 20, Rāmo says:—"Sex, birth, reputation, status, etc., do not confer any title to my worship only devotion (*adhibhāra*, or fitness, competence according to a different reading) does." Cf Guru Nānaka:—"He alone is low-caste who forgets the lord." As regards learning "Piety without Science," says St Thereseo, "may fill souls with illusions and inspire them with a taste for childish and silly devotions," and further "I have found that, provided they are men of good morals, they are better with no learning at all than with only a little for in the former case, at least, they do not trust to their own lights but take counsel of really enlightened persons."

यतस्तदीयाः ॥ ७३ ॥

यतः Yataḥ, since. तदीयः Tadīyāḥ, belonging to him, his.

73. Since they all belong to Him.—73.

वादो नावलम्ब्यः ॥ ७४ ॥

वादः Vādah, Vain discussion. न Na, not. अवलम्ब्यः Avalambyah, should be undertaken.

74. Vain discussion should not be undertaken (by those who aspire to devotion, regarding the existence or attributes of God).—74.

It has been pointed out in the *Kathopanisat*—

“How else can that be conceived except that it exists?”

बाहुल्यावकाशत्वादनियतत्वाच्च ॥ ७५ ॥

बाहुल्यावकाशत्वात् Bāhulya-avakāśatvāt, because of room or occasion for futility. अनियतत्वात् Aniyatatyāt, on account of uncertainty, or *regressus ad infinitum*. च Cha, and.

75. (Vain discussion about God must not be encouraged) because it can go on indefinitely, and there will be still no certainty that it will ever arrive at the truth.—75.

भक्तिशास्त्राणि मनननीयानि तद्वोधकमर्माणि करणीयानि ॥ ७६ ॥

भक्तिशास्त्राणि Bhaktisāstrāṇi, Treatises on devotion. There are quite a lot of them. The most important ones are : the *Gītā*, *Srimadbhāgavatam*, *Visnupurāṇam*, *Adhyātma-Rdmāyanam*, etc., etc. मनननीयानि Mananīyāṇi, should be thought over or reflected upon तद्वोधकमर्माणि Tatvodhakamāṇi, observances prescribed in them as binding. करणीयानि Karanīyāṇi, should be performed.

76. Treatises on devotion should be studied with attention and observances therein laid down as binding should be performed.—76.

सुखदुःखच्छालाभादित्यके काले प्रतीक्षमाणे क्षणार्द्धमपि ल्यथं न नेयम् ॥ ७७ ॥

सुखदुःखच्छालाभादित्यके Sukha-duhkha-icchchhā-labhādi-tyakte, left out by pleasure, pain, desire, gain, etc. Cf. अनवकाशिनः, without leisure, in *Bhaktiratnāvali*, I. 9. Or it might be taken to mean, altogether unoccupied by pleasure, etc. काले Kāle, in time. प्रतीक्षमाणे Pratīkṣamāṇe, being looked up to. Being waited for. क्षणार्द्ध Kṣaṇārddham, half a moment. अपि Api, even. ल्यथं Vyartham, in vain. न Na, not. नेयम् Neyam, should be passed.

77. Half a moment even should not be passed in vain, as all the time one has for divine contemplation is the little that remains after what is given to the thought and experience of pleasure, pain, desire, gain, and the rest —77

श्रहिंसासत्यशौचद्यास्तिक्यादिचारिष्याणि परिपालनी- यानि ॥ ७८ ॥

श्रहिंसासत्यशौचद्यास्तिक्यादिचारिष्याणि Ahnasa etc. रामेन द्युषा श्रव्या शौचादि charityāni, harmlessness, truthfulness, cleanliness, kindness, faith in God and revelation, and other excellencies of character परिपालनीयानि Paripālanāyāni, should be strictly adopted

78 They should carefully observe harmlessness, truthfulness, cleanliness of body and mind, kindness, faith in God and revelation, and other excellencies of character —78

Of Sri Bhāskar of Rāmānujī —

"The Vyākhyākāra also declares that steady remembrance results only from abstention, and so on his words being, 'This (viz. steady remembrance meditation) is obtained through abstention (विवर्त्तन), freedom of mind (विमोक्ष), repetition (ब्लिष्टार), works (क्रिया) virtuous conduct (लक्ष्यान्) freedom from dojection (मुवासदि), absence of exultation (मुमुक्षुविधि) according to scrip-
tural and Scriptural statement. The Vyākhyākāra also gives definitions of all these terms. Abstention (विवर्त्तन) means keeping the body away from all food, impure either owing to species (such as the flesh of certain animals), abode (such as food belonging to a chandals or the like) or accidental cause (such as food into which a hair or the like has fallen). The Scriptural passage authorising this point is (bh Up VII, 26, 'The soul being pure, the mind becomes pure the mind being pure, there results steady remembrance'. Freedom of mind (विमोक्ष) means absence of attachment to desires. The authoritative passage here is 'Let him meditate with a calm mind' (Chh Up III, 14 1). Repetition means continued practice. For this point the Bhāskarakāra quotes an authoritative text from Smṛti, viz. 'Having constantly been absorbed in the thought of that being (सदि तद्भवाव्याप्तिः) Bh Gī VIII, 6). By works (क्रिया) is understood the performance, according to one's ability, of the five great sacrifices. The authoritative passages here are 'This person who performs works is the best of those who know Brahman' (Ma Up III, 1, 4), and 'All Brahmanas seek to know by recitation of the Veda, by sacrifice, by gifts, by penance, by fasting' (Bṛi Up IV, 4, 22). By virtuous conduct (लक्ष्यान्) are meant truthfulness, honesty, kindness, liberality, gentleness, absence of covetousness. Confirmatory texts are 'By truth he is to be obtained (Mu Up III, 1, 5), and 'to them belongs that pure Brahman world (Pr Up I, 16). That lowness of spirit or want of cheerfulness which results from unfavourable conditions of place or time and the remembrance of causes of sorrow, is denoted by the term 'dojection, the contrary of this is 'freedom from dojection'. The relevant scriptural passage is 'This self cannot be obtained by one lacking in strength' (Mu Up. III, 2, 4)

‘Exultation’ is that satisfaction of mind which springs from circumstances opposite to those just mentioned ; the contrary is ‘absence of exultation.’ Overgreat satisfaction also stands in the way (of meditation). The scriptural passage for this is ‘Calm, subdued, etc.. (Bri. Up. IV, 4, 23). What tho Vyākhyākāra means to say is therefore that knowledge is realised only through the performance of the duly prescribed works, on the part of a person fulfilling all the enumerated conditions.” (Thibaut’s translation, S. B. E. Vol. XLVIII, pp. 17-18).

But the mind is ever unsteady. How then to steady it in God? The next two aphorisms teach us how to fix the mind in devotion to the Lord.

सर्वदा सर्वभावेन निश्चन्तैर्भगवत्तेष्व भजनीयः ॥ ७६ ॥

निश्चन्तैः Niśchintaiḥ, by those who have no scruple, no hesitation, no misgivings, no care, no anxiety भगवान् Bhagavān, the Lord. एव Eva, alone. सर्वदा Sarvadā, always. सर्वभावेन Sarva-bhāvena, with the whole heart. भजनीयः Bhajaniyah, should be worshipped.

79. The Lord alone should be always worshipped with the whole heart by the devotees who must repose absolute trust in Him.—79.

Cf. Mundaka Upanisad, II, ii, 5—

“In whom the heaven and the earth and the interval between are woven, along with the mind and all the life-breath also, know that one Self alone; give up all other tilaks; this is the bridge of immortality.”

If this is not practicable, the aspirant should sing the name of the Lord.

स कीर्त्यमानः शोऽप्रस्मिवाविर्भवत्यनुभावयति भक्तान् ॥ ८० ॥

सः Sah He कीर्त्यमानः Kīrtynamānah, being invoked. शोऽप्रस्मृ Sighnam, without delay. एव Eva, surely आविभवति Āvibhavati, appears, reveals Himself. भक्तान् Bhaktān, the votaries. अनुभावयति Anubhāvayati, fills with His presence or influence.

80. Being invoked, He reveals Himself without the least delay and fills His votaries with His influence.—80.

Cf. Gītā XI. 54, where Lord Kṛisna says.—“But, O tormentor of enemies, O Arjuna, by single-hearted devotion alone I can, in this manner, be known and beheld and penetrated to My transcendental essence.” Cf. also Bhaktiratndāvali, v. 8.

त्रिसत्यस्य भक्तिरेवं गरीयसो भक्तिरेव गरीयसी ॥ ८१ ॥

भक्तिः Bhaktih, Devotion एव Eva, alone. त्रिसत्यस्य Tri-satyasya, that which was, that which is, and that which will be. The unchanging in time. The eternal. गरीयसी Gariyasi, great.

81. Devotion alone weighs heaviest with the Eternal, devotion alone weighs heaviest. Or, devotion to the Lord is the most glorious, devotion is the most glorious.—81.

The meaning is this —

Even truths may change, for "The old order changeth yielding place
to new, And God fulfill Himself in many ways But love cannot Like
God, love is eternal also

गुणमाहात्म्यासक्तिहृपासक्तिपूजासक्तिस्मरणात्मकदास्या-
सक्तिसख्यासक्तिवात्सख्यासक्तिकान्तासक्त्यात्मनिवेदनासक्ति-
न्मयासक्तिपरमविरहासक्तिहृपैकधाए्येकादशधा भवति ॥ ८२ ॥

एकादशी, of one kind गुणमात्राभिन्नतापरिकृपावस्थिरज्ञावस्थिरमरणावस्थि-
दास्यावस्थिरव्यावस्थिर शात्रुघ्नावस्थिर हन्तावस्थावस्थिर विद्वावस्थिर मनवावस्थिर परमविरहावस्थि-
कृपा, Gunamātmyāsakti-Rūpāsakti-Pūjāsakti-Smarapāsakti-Dāsyāsakti-Sakh-
yāsakti-Vātsalyāsakti-Kātāsakti-Atmanivedāsakti-Tunmayāsakti - Paramovira
hāsakti rūpā, developing in the forms of love of attributes and majesty, love of
beauty, love of adoration love of recollection, love of a servant, love of a friend
love of a parent love of a beloved wife love of self dedication love of self-
absorption and love of permanent, self-effacement एकादशी एकादशी,
elevon fold भवति Bhavati, becomes

28. Devotion, though one in kind, still appears in eleven forms according as it takes the course of attachment to the attributes and greatness of God, attachment to His beauty, attachment to His worship, attachment to His memories, attachment to His service, attachment to His friendship, attachment to parental affection towards Him, attachment to him (as) of a beloved wife, attachment to self consseration, attachment to self absorption or Godliness), and attachment to permanent self effacement -82

This *Sutram* requires some explanation. The aspirant begins by singing the name of God and thereby develops the feeling of delight in the Lord. This delight in the Lord has principally two aspects. It may be excited either by the contemplation of the Lord as Power or by the contemplation of the Lord as Love. The former, i.e., attachment to God as Power is here called by the name of, "attachment to the attributes and greatness of God, because it generally arises out of contemplation of these things. This is what the Western theologians understand by 'notarial religion' which is an appreciation of God in the study of man and the world. The latter, i.e., attachment to God as Love, is here described as "attachment to His beauty" because it is principally generated by the sweetness of divine beauty. These then are the two primary co-ordinate stages in the evolution of supreme love. The next is the stage of worship, of quiet selfless adoration of the Deity, which is followed by attachment to the memories of the Lord. This ceaseless contemplation of His power and performances gradually establishes some sort of personal relationship between the Lord and His Love. It is called 'personal love' and it unfolds itself into four successively higher stages. First of all the devotee serves the Lord as a servant serves his master. Then he approaches Him nearer and behaves to-

wards Him as a friend does towards a friend. The relationship is then felt to be more closely personal and the devotee rises higher and manifests parental affection for the Loved One, as a father to his son. And lastly, the little remaining remoteness between them vanishes altogether and the two become one in spirit ; and the devotee develops all the marks of a beloved wife's love for her beloved husband. This last, i.e., "attachment (as) of a wife," again has two moments, according as the sense of Power or the sense of Love is dominant in it, the sense of Love being sequent to the sense of Power. The 'attachment (as) of a wife' under the sense of Love results in the complete consecration of the self to the service of the Lord ; and therefore, it has been here called 'attachment to self-consecration.' This in its turn rises into the stages of self-absorption or God-vision when the devotee feels the living presence of God anywhere and everywhere and permanently loses himself in the Lord. (vide Introduction, pages xii, xvi.)

In the *Kitāb-al-Luma*, the oldest treatise on Sūfiism, the following ten 'states' (spiritual feelings and dispositions) have been enumerated :—Meditation, nearness to God, love, fear, hope, longing, intimacy, tranquillity, contemplation, and certainty. "They descend," says the author, "from God into his heart, without his being able to repel them when they come, or to retain them when they go."

इत्येकं वर्दन्त जनजल्पनिर्भया एकमताः कुमारव्यासशुक-
शागिडल्यगर्गविष्णुकौणिडल्यशेषोद्धवारुणिग्रालिहनुभद्रविभी-
षणादयो भक्त्याचार्याः ॥ ८३ ॥

जनजल्पनिर्भयाः Jana-jalpa-nirbhayāḥ, fearless of the clamour of the crowd. एकमताः Ekamatāḥ, of one opinion ; unanimous. कुमारव्यासशुकशागिडल्यगर्गविष्णु कौणिडल्यशेषोद्धवा रुणिग्रालिहनुभद्रविभीषणादयः Sanat-Kumāra, Vyāsa, Śuka, Śāṇḍilya, Garga. Viṣṇu Kaundilya, Sesa, Uddhava, Aruṇi, Bali, Hanumat, Vibhīṣaṇa and others. भक्त्याचार्याः Bhaktyāchāryāḥ, teachers of devotion. इति Iti, thus. एव Evam, in this strain वदन्ति Vadanti, say.

83. Thus, the teachers of devotion, Sanat-Kumāra, Vyāsa, Śuka, Śāṇḍilya, Garga, Viṣṇu, Kaundilya, Sesa, Uddhava, Aruṇi, Bali, Hanumat, Vibhīṣaṇa, and others, declare unanimously, in this strain, being fearless of the clamour of the crowd —83.

य इदं नारदप्रोक्तं शिवानुशासनं विश्वसिति प्रदृष्टे स
भक्तिमान्भवति स प्रेष्ठं लभते स प्रेष्ठं लभते इति ॥ ८४ ॥

यः Yah, who. नारदप्रोक्तं Nārada-proktam, recited by Nārada. इदं Idam, this. शिवानुशासनं Śiva-anuśasanam, wholesome teaching. विश्वसिति Viśvasiti, believes in. अदृष्टे Sraddhatte, has faith in सः Sah, he भक्तिमान् Bhaktimān, possessed of devotion. भवति Bhavati, becomes. प्रेष्ठं Preṣṭham, the dearest. लभते Labhate obtains. इति Iti, this word marks the end of the treatise.

84. He who believes and has faith in this wholesome doctrine expounded by Nārada, becomes possessed of devotion, he reaches to the Dearest, reaches to the Dearest.—84.

Index of the Aphorisms.

अथातो भूमित्वं व्याख्यास्याम ॥ 1	1	सीर्योकुर्वन्ति तीर्थानि सुकर्माकुर्वन्ति ॥ 69 ...	26
अनिर्वचनीय प्रेमस्वरूपम् ॥ 51	21	विकल्पभूदूर्ध्वं लित्यदस्यति ॥ 66 ...	25
अन्यथा प्रतिस्थित्यङ्गया ॥ 13	7	विश्वस्य मक्षिरेत गरीयसी ॥ 81 ...	30
अन्यस्मात् सौलभ्यं भक्तौ ॥ 58	23	दुष्कृ दर्शयैव स्याज्ञयः ॥ 43	18
अन्यथाप्रयाणा त्यागो इन्द्र्यता ॥ 10	5	नते न राजपरितोष चक्रान्तिर्वा ॥ 32 ...	14
अन्योन्याभ्यपत्वमित्येके ॥ 29	13	न तत्त्विद्वौ लोकव्यवहारो हैय ॥ 62 ...	24
अभिमानदम्भादिकं त्याज्यम् ॥ 64	25	नारदत्वं नदपिताखिलाचारता ॥ 19 ...	9
असूतस्वरूपा च ॥ 3	2	नालितेतु जातिविद्यारूप ॥ 72 ...	27
अव्यापुभवनात् ॥ 36 ...	16	नास्त्वेव तस्मिन्स्तत्सुखसुखित्यम् ॥ 24 ...	10
अस्त्वेवमेवम् ॥ 20	9	निरोपहृ लोकवैद्यायापारन्यादः ॥ 8 ...	4
अधिसामत्यगोचरदयासितश्चादिवारि ॥ 78	29	पूजादिव्यनुरागा इति पाराशर्यः ॥ 16 ...	8
आत्मरत्यविरोधेनिति शाविद्वर्ण ॥ 18	8	प्रकाशयते क्षापि पावे ॥ 53	21
इत्येव वदन्ति जनवस्यनिर्मया एकमता ॥ 83	32	प्रमाणान्तरस्यानयेचत्वात् स्वर्यं	
ईश्वरस्याव्यभिमानिद्वै पित्याहृ ॥ 27	12	प्रमाणत्यात् ॥ 59	23
उत्तरस्मादुत्तरस्मात् पूर्वपूर्वा श्रेयाय भवति ॥ 57	22	फलव्याप्त्यात् ॥ 26	12
कर्णठायोराधरोम् सुभि परस्पर सप ॥ 68	26	दादृश्यादकाशत्वादनियतत्वात् ॥ 75 ...	28
कथादिव्यति गग ॥ 17	8	भक्ता एकान्तिनो मुण्डा ॥ 69 ...	26
कस्तरति कस्तरति माया य च ॥ 46	19	भक्तिशाश्वाणि भननीयानि तद्वोधमाणि ॥ 76 ...	28
कामकोषादोहस्मृतिभृगुहिनाय ॥ 44	18	भवतु निष्पदार्थाद्वृद्धै शाश्वरक्षणम् ॥ 12 ...	6
शुणमहात्म्यादप्तिरुपादक्षिपूजावरक्षि ॥ 46	31	महत्पञ्चस्तु दुष्टमोगम्बोगमोघम् ॥ 39 ...	17
गुणरहितं कामनारहितं प्रतिष्ठपवद्मान ॥ 45	22	मुण्डपत्तस्तु महत्कृपयैव भगवत्कृपालेशाद् ॥ 38 ...	16
गौणी विधा गुणमेदादार्त्तदिमेदाद्वा ॥ 56	22	स्फकास्वादनवत् ॥ 52	21
तत्प्राप्य तदेवाक्लोक्यति तदेव शृणोति ॥ 55	22	मोदन्ते पितरो नृत्यन्ति देवता सनाथा ॥ 71 ...	27
तत्त्वं विषयस्यगात् च ॥ 35 ...	15	प॑ ऐं नारदप्रोक्ष शिवानुशासने विश्वसिति	
तत्रापि न माहात्म्यशानविश्वस्यस्यपवाद ॥ 22	9	प्रहृते च भक्तिमान भवति ॥ 84 ...	32
तदपिताखिलाचार चतु शक्लोधामि ॥ 65	25	प कामफलं त्यजति कर्माणि संन्यस्यति ॥ 48 ...	20
तद्विहोन जाराणामिव ॥ 23	10	यत्स्तदीपा ॥ 73	28
तदेव साध्यता तदेव साध्यताम् ॥ 42	18	पञ्चात्मा मधी भवति स्तव्यो ॥ 6 ...	3
तन्मया ॥ 70	26	यत् प्राप्य न किञ्चिद्वाज्ञति ॥ 5 ...	3
तस्मात् उपायिता आपीमेऽङ्गात् च मुद्रायन्ति ॥ 45	19	यद्याप्ता उमात् चिद्वौ भवत्यमृतो भवति ॥ 4 ...	3
तस्मैवानिवाच्यन्ते नानामतमेदात् ॥ 15	8	यो विदिष्वस्यानं सेवते यो लोकवन्धमुन्मूल	
तस्या ज्ञानमेव साधनमित्येके ॥ 28	13	यति निष्ठेगुरुयो भवति ॥ 47 ...	19
तस्या साधनानिवाच्यन्याचार्याः ॥ 34	15	यो वैदानपि सन्ध्यत्यति ॥ 49 ...	20
तस्मात् उपिदाप्राक्षाणा मुमुक्षुभिः ॥ 33	14	राजगृहमोजनादितु तपैव दृष्ट्यात् ॥ 31 ...	13
तस्मिन्स्तन्त्रन्ते भेदाभावात् ॥ 41	5	तस्यतेऽपि तत्कृपयैव ॥ 40 ...	17
	17		

लोकैवदेषु तदनुकूलाचरणं तद्विरोधिष्ठूधदासी-		स तरति स तरति लोकांस्तारयति ॥ 50 ... 20
नता ॥ 11 5	सर्वदा सर्वभावेन निष्ठन्ते गवानेव	
लोकहानौ चिन्ता न कार्या ॥ 61 ... 24	भजनीयः ॥ 76 30	
लोकेऽपि भगवद्गुणाभवणकीर्तनात् ॥ 37 ... 16	मा तु कर्मन्नानयोगेभ्योऽप्यधिकतरा ॥ 25 ... 11	
लोकोऽपि तावदेव किन्तु भोजनादि ॥ 14... 7	सा त्वस्मिन् परमप्रेमरूपा ॥ 2 ... 2	
वादो नावलम्ब्यः ॥ 74 ... 28	सा न कामयमानानिरोधरूपत्वात् ॥ 7 ... 4	
शान्तिरूपात् परमानन्दरूपाच्च ॥ 60 ... 23	द्वुखदुःखेच्छालाभादित्यत्ते काले ॥ 77 ... 28	
स कीर्त्यमानः श्रीग्रन्थाविर्भवत्यनुभाव-	स्त्रीधननास्तिकचरित्रं न अणणीयम् ॥ 63 ... 24	
यति भक्तान् ॥ 80 30	स्वयं फलरूपतेति ग्रन्थकुमारः 30 ... 13	

Additions and Corrections.

Page	Line	For	Read	Page	Line	For	Read
Preface	8	Thibaut	Dī. Thibaut	25	व्यापारस्यन्यासः व्यापारन्यासः		
„	9	Pāṇini	Pāṇini	5	—पुदासीनता —पूदासीनता		
„	11	S. N.	N. S.	7	18 thought for drudgery to		
i	3	Srīmad	Srīmad.	9	विष्वन्त्यपवादः विष्वन्त्यपवादः		
„	9	(Jñāna)	(Jñāna),	10	तस्मै स— तस्मै—		
„	12	others	other paths	11	मोक्षसाधन-	मोक्षसाधनसा-	
„	32	aṇa	aṇa			सामधाः	मग्नयां
ii	28	sāstra	sāstria	12	12 necessarily	necessarily	
„	28	Sri	Sri	13	23 have been	having been	
iii	ft.n.	Nālada	Nālada	„	8 sense of	sense of	
v	36			„	10 naivety	naively	
„	38	rememberance	remembrance	„	11 thud	they	
„	39			„	12 acy	and	
vi	13	bhagvān	bhagavān	„	13 thto	they	
„	18 & 21	rememberance	remembrance	„	14 according	according to	
vii	3	continuence	continuance	15	36 विष्वत्यगात्	विष्वत्यगात्	
„	14	state	states	„	40 on	through	
xiii	19	smamāna	sammāna	16	13 Bhagvad	Bhagavad	
xv	28	karama	krama	„	38 Bossnet	Bossuet	
xvi	7	diftinguished	distinguised	17	2 principally	principally	
2	17	follow	follows	„	19 Durlavah	Durlabhah	
3	8	लथला	लठ्ठवा	„	„ unapproch—	unapproach—	
„	18	किञ्चित्	किंचित्	„	25 लभ्येतपि	लभ्यतेऽपि	
„	19	वंछति	वांछति	18	30 कोध	क्रोध	
„	20	उन्साही	उत्साही—	21	7 P. xvi	P. xvii	
„	29	स्वब्धो	स्तब्धो	„	37 seeks	seeks	
„	31	स्तब्धः	स्तब्धः	22	17 nobly	only	
„	31	Stavdhah	Stabdah	23	35 because	because	
4	14 & 25	नरोध—	निरोध—	24	19 Na	न Na	

THE

ŚĀNDILYA SŪTRAM

WITH

THE COMMENTARY OF SVARNEŚVARA.

TRANSLATED BY

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BAHADURGANJ, ALLAHABAD,

DEDICATED

TO THE

SACRED MEMORY

OF

Rai Bahadur Srisachandra Vasu Vidyarnava

WITH

LOVE AND REVERENCE

BY HIS

HUMBLE INITIATE

IN THE

STUDY AND PROPAGATION

OF

THE SACRED BOOKS OF THE HINDUS

PREFACE

' ' ' '

The present work is based on the text edited by Dr Ballantyne and published in the *Bibliotheca Indica*, new series, in 1861. The translation has been very much facilitated, and, in many places, considerably improved by Mr E. B. Cowell's work published in the same series in 1878. Mr Cowell's rendering has been found to be inaccurate in several places, yet we have not hesitated to borrow liberally from his footnotes which are very helpful, and from his translation of texts of reference where an improvement was not called for. We are glad to take this opportunity of acknowledging our great obligation to these two eminent Sanskrit scholars.

Nothing definite is known regarding the author or the date of the *One hundred Aphorisms of Śāṇḍilya*. "They are the work of some anonymous teacher," according to Mr Cowell, "who inscribed his doctrine to the ancient rishi Śāṇḍilya, partly because he wished to conceal its modern origin under a name belonging to Vedic times, and also because the Śāṇḍilya *vidyā* supplied a convenient vantage-ground for his main doctrine of the necessity of faith." This theory must be rejected. The "doctrine of the necessity of faith" is not the anonymous teacher's own evolution. It has a very much older origin. In Mr Cowell's language, "The name Śāṇḍilya is found in a well known passage of the Chhāndogya Upaniṣat (vi, 14), which recurs with a few verbal differences in the Sotapatha Brāhmaṇa (X, ii, 3), the sage is there represented as declar-
ing that the soul within us is Brahman. His doctrine is directly referred to in Aphorism 31 of the present work, and the Commentary quotes the passage from the Chhāndogya Upaniṣat. This doctrine is called the Śāṇḍilya *vidyā* in the Vedāntasāra, and it is there characterised as consisting of devotional meditations directed towards Brahman viewed as possessed of qualities rather than as the Absolute. The author of these aphorisms apparently accepts his view as the true ***. Further argument on the point will be found in our introduction to the Nārada Bhakti Sūtram. The doctrine was not "originally propounded in the Bhagavad gītā," as supposed by Mr Cowell, "the history of the Hindu doctrine of faith (bhakti) must be traced from the Vedic times."

The supposed antagonism of Knowledge and Devotion is another serious popular misconception. Dr Ballantyne writes: "Śāṇḍilya rejects the Hindu

(gnostic) theory that knowledge is the one thing needful, and contends that knowledge is only the handmaid of *faith*." Upon this Mr. Cowell comments : "Sankara's view of knowledge is clearly expressed in the following passage of his Commentary on the Svetâsvata Upanîsat, which will serve to bring the two views into sharp contrast. 'When men, disregarding the fruit, perform works only for the sake of Îsvara, these works become indirectly a means to liberation, as being a means for producing that purity of the internal organ which is a means to knowledge, which is the means to liberation.' But Sankara, more than any other reformer of his eminence, has been greatly misunderstood. Few have made any serious attempt to study his life and work as a whole. Sankara must be studied not only in his Commentaries on the Upamîts and the Brahma-Sûtras, but also in his Commentary on the Gîtâ, in his hymns, and in his daily life. He himself was one of the greatest bhaktas that ever lived on earth. A rich vein of the purest and highest Devotion runs through his hymns to the manifestations of Brahman such as Sîva, etc. In his Commentary on the Gîtâ, vi, 47, he explains that the person who worships Vâsudeva with faith is the wisest of the wise. Elsewhere he declares : "It is Devotion which is the greatest of all the means of Release." The consummation of Knowledge is in Devotion. The goal is the same, whether described as ' Sarvam khalu idam Brahma' (All this verily is Brahman), or as "Vâsudevalahsarvam" (All is Vâsudeva). A "sharp contrast" is visible only when you do not look at the essentials, but at the temporary imperfections of the different environments of the beginners. One beginner is engaged in hearing the truths about Brahman from the teachers, in differentiating and assimilating those truths, and in reflecting and meditating on them in the recesses of his heart ; while another beginner is engaged in sacrifice and in worship with ' a leaf, a flower, a fruit, a handful of water' ;—a contrast indeed. Follow them a little further in their journey onwards, and you will find that sacrifice and worship are as much enjoined on the former as knowledge is on the latter. To the former the teacher addresses as follows : "Be not inattentive to duties towards the Gods and the Pitris. Regard thy mother as a God. Regard thy itinerant visitor as a God. Acts that are blameless ; those should be performed , not others. What are our good examples ; those should be followed by thee ; not others" (Taittiriya Upanîsat, xi, 2). A spirit of devotion and worship is an essential condition for the knowledge of Brahman ; and the more one knows Brahman, the more devoted and worshipful one becomes. And thus the "gnostic disappears in the devotee. Baladeva in the introduction to his Commentary on the Gîtâ rightly observes . . It is

knowledge that, with a certain qualification, is devotion ! The indifference is like that of seeing without winking and seeing by a closing of the eye" The meaning is that knowledge of Brahman, becoming steady, is devotion. This point has been cleared up by Rāmānuga in his Commentary on the Vedānta Sūtras. "We admit," he there says, "that release consists only in the cessation of Nescience, and that this cessation results from the knowledge of Brahman. But a distinction has here to be made regarding the nature of this knowledge which the Vedānta texts aim at enjoining for the purpose of putting an end to Nescience. Is it merely the knowledge of the sense of sentences which originates from the sentence? or is it knowledge in the form of meditation (upāsanā) which has the knowledge just referred to as its antecedent?" Hence we conclude that the knowledge which the Vedānta texts aim at inculcating is a knowledge of the sense of sentences, and denoted by 'dhyāna,' 'upāsanā' (i.e., meditation), and similar terms. 'Meditation' means steady remembrance i.e., a continuity of steady remembrance uninterrupted like the flow of oil, in agreement with the scriptural passage which declares steady remembrance to be the means of release. "On the attainment of remembrance all the ties are loosened" (Chh Up VII, xvi, 2) * * * * (Thibaut's translation). It is therefore the ignorance of the link between Knowledge and Devotion that is responsible for the popular misconception of the relation between them.

Now to return to our text. The *One Hundred Aphorisms* of Śāṇḍilya does not profess to teach an original doctrine of Devotion. It is a Mīmāṃsā of Bhakti, that is, a compilation and exposition of illustrative authoritative texts on the main points in the doctrine of Devotion. To explain the nature of Mīmāṃsā sāstra, we give two examples below : (1) The Chhāndogya Upanisat, II, xxii, 1, declares "He who is steady in Brahman, attains immortality." The doubt arises whether 'steadiness' here means knowledge or devotion. The text discusses the point and concludes that 'steadiness' means devotion, and not knowledge. (2) The Gītā, iv, 9, declares "My birth and My action divine." Here the doubt arises as to the meaning of the word 'divine'. Some say that it means 'produced through merit', others think that it means 'produced in heaven'. The text by implication rejects these interpretations, and explains that the word 'divine' means 'constituted by His own mayā only'. It would be wrong to suppose in these two cases, for instance, that the text declares immortality to be the fruit of Devotion and attributes divineness to the body of the Lord, and then supports its teachings by means of revealed texts. This character of the work should be always borne in mind.

The work is divided into three chapters containing two lectures each, viz :—

CHAPTER I.—THE NATURE OF DEVOTION.

LECTURE i. The Definition of Devotion.

LECTURE ii. The Accessories of Devotion.

CHAPTER II:—THE MEANS OF DEVOTION.

LECTURE i: The Internal Means.

LECTURE ii. The External Means.

CHAPTER III:—THE OBJECT OF WORSHIP

LECTURE i: The Nature of Brahman.

LECTURE ii: The Relation of the Jiva and Brahman.

Incidentally it explains Creation and Dissolution, the causes of Samsara and Mukti, the nature and function of the Atman and Manas, the relation of the World, the Jiva, and Brahman, and sources and objects of knowledge. A complete outline of the work will be found in the elaborate table of contents which follows:

We beg however to invite special attention to the following teachings :—

- (a) The cause of Samsara is want of Devotion and not want of knowledge of Brahman.
- (b) Like the foulness of the crystal in the presence of a China rose, Samsara is foreign to the nature of the Jiva, being merely a reflection from the mind.
- (c) The end of Devotion is not Mukti but the pleasure of the Lord.

(a) *Cause of Samsara*.—The distinction drawn here between Devotion and knowledge is more popular than philosophical. Knowledge and Devotion have one and the same end in view, namely the removal of the circumstances which in the phenomenal world creates the division of the Jiva and Brahman. Between them there is only a difference of degree and not of kind. Both elevate the mind to the highest state of purity ; when the veil of the mind becomes so thin that the light of Brahman pierces through it, and the Jiva is drawn, as it were, by an intense love, of kin to kin, towards Brahman. The mind is then immediately dissolved ; and “ nothing manifold is here.” It is in this view of Mukti resulting immediately through Devotion that the cause of Samsara is want of Devotion and not want of knowledge of Brahman. For, otherwise, in the lower stages of evolution towards Mukti want of knowledge of Brahman is as much the cause of the prolongation of Samsara as is want of Devotion.

(b) *Nature of Samsara* — Take for example an eclipse of the sun. The moon comes in between the earth and the sun and causes the eclipse. The ignorant may imagine that somehow or other the light of the sun is extinguished and darkness envelops the universe. But they are wrong. Similarly, the mind intervenes and shuts off the light of Brahman from the Jiva. Those who do not know the truth ever groped in darkness, without making any effort to remove the obstruction. This is the condition of the average men. He is a samsari. Should he think, or should others who can distinguish the mind from the embodied Atman think, that this is their permanent state or that this state is connate with the nature of the Atman, they are under a grave error. Samsara is no more natural to the Atman than darkness is to the sun. Samsara is a temporary eclipse of the light of Brahman, which is not to be mistaken for a permanent state appertaining to the nature of the embodied Atman.

(c) *End of Devotion* — Muktı consists in the removal of the fondness reflected in the Atmen from the mirror of the mind. This removal is possible only by the abolition of the mind through intense Devotion. It does not denote the accomplishment of something which did not exist before. It means merely the development of the bliss aspect of the Atman which in the samsari Jiva is manifested only in the aspects of existence and consciousness. The development of bliss is in the gift of Brahman, and does not come to every devotee as a matter of course. So is it declared in the Katha Upanisat, I, ii, 23

" Not is this Atman by explanation to be gained, nor by intelligence,
not by much learning,

" Whom alone it elects, by him it is to be gained, to him this Atmen
unfolds its own nature "

and also in *ibidem*, I, ii, 20 —

" Subtler than the subtlest, greater than the greatest the Atman is
hidden in the cavity of this Jiva,

" Him the firm of faith in Visnu sees, free from grief, through the grace
of the Creator, (he sees also) the superiority (of the Lord) over
himself "

On the other hand, a true devotee does not crave for Muktı. He finds infinite joy in the service of the Lord. Thus, declares the Bhagavata, III, xxv, 34

" Not unity of self with Me desire some engaged in serving
My feet, and doing acts for My sake,

" Those Bhagavatas who, associating among themselves, extol
My mighty deeds "

and again (III, xix, 13) :—

“ Residence in the same world with me, lordliness equal to,

Mine, nearness to me, possession of My form, unity with me,

“ Even if offered, they do not accept, save the privilege of doing
service unto me.”

“ So dear the path of bhakti, says Jñânesvara, “ they despise the great
Release.”

The end of devotion then is not Mukti, but the pleasure of the Lord.

And this Love of Devotion is reciprocated by Him. This is revealed in
the Rig-veda, IV, i, (10), 55.

“ He alone in the secret by the humble in spirit is praised.

His beautiful mind, to the people, desirous to speak,

“ The Giver of Blessings the source of joy becomes to the adorer,
when the Giver of Blessings, the Lord of Wealth, pervades the
speech by His power.”

“ This salutation to the Giver of Blessings, the self-
Resplendent, the Eternal Power, for strength is offered.

“ May we, O God, in this battle-field (of the world), become
all-round victors along with the wise, being blessed
by Thee.” (Rig-veda, IV, i, (10, 55).

“ Holding my hand Thou leadest me.

My comrade everywhere ;

As I go on and lean on Thee,

My burden Thou dost bear.

If as I go in my distress.

I frantic words should say,

Thou settest right my foolishness,

And tak'st my shame away.

Thus Thou to me new hope dost send,

A new world bringest in,

Now know I every man a friend,

And all I meet my kin.

So like a happy child I play.

In Thy dear world, O God,

And everywhere,—I, Tuka, say,

Thy bliss is spread abroad”—(Tukâram)

TABLE OF CONTENTS.

PAGE

INTRODUCTION

	PAGE
Mukti is the Jiva's attaining the state of Brahman	1
The Jiva is essentially non-different from Brahman	1
Like the foulness of the crystal, Samsara is foreign to the nature of the Jiva,—being only a reflection from the mind	1
Therefore, Samsara is not to be abolished by Knowledge of Brahman, but by the abolition of the mind	1
Devotion to God is the only means of the abolition of the mind	2
This is established by the Srutis and the Smritis	2
Knowledge of Brahman contributes to the development of Dovo- tion by washing away the impurity of unbelief	2
Ignorance of Brahman is not the cause of Samsara	2
Creation does not proceed out of nothing, nor is the world unreal	3
Pleasure, etc., are not properties of the Atman hence they do not prove its existence	3
The proof of the Atman is from the manifestation of all being	3

CHAPTER I

THE NATURE OF DEVOTION

Lecture 1

The Definition of Devotion

An enquiry into the nature of Devotion is necessary for the sake of Mukti—Sutra 1	3
The practice of Devotion does not require a preliminary study of the Vadas, nor the equipment of self restraint etc	4
Discussion is necessary for the refutation of false arguments	4
Higher Devotion is absolute attachment to God—s 2	5
It is a particular function of the mind	5
Attachment implies affection	5
Occasional remembrance of God is not Devotion	5
Merely Knowledge of Brahman is not Devotion	5
Knowledge of Brahman as an object of worship is not Devotion	5
The object of Devotion is a Conscious Being unaffected by a mind, e.g. an incarnation	6
The fruit of Devotion is immortality—s 3	6
The word, Samadhi, in the Chhandogya Upanisat, II, xxiii, 2, means Devotion, and not Knowledge—s 4	7
Devotion supersedes Knowledge as a means of Mukti—s 5	7
The words, uti mrityn, in the Svetasvatara Upanisat, III, 8, and yajamahe, in the Rig Veda, V, vii, 59, 12, mean Devotion	8
Devotion is affection, because it is the opposite of hatred, and because the Scriptures speak of it as rasa or sweetness—s 6	9

and again (III, xix, 13) :—

“ Residence in the same world with me, lordliness equal to

Mine, nearness to me, possession of My form, unity with me,

“ Even if offered, they do not accept, save the privilege of doing
service unto me.”

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TABLE OF CONTENTS.

	PAGE
INTRODUCTION	
Muktī is the Jiva's attaining the state of Brahman	1
The Jiva is essentially non-different from Brahman	1
Like the foulness of the crystal, Samsāra is foreign to the nature of the Jiva,—being only a reflection from the mind	1
Therefore, Samsāra is not to be abolished by Knowledge of Brahman, but by the abolition of the mind	1
Devotion to God is the only means of the abolition of the mind	2
This is established by the Srutis and the Smṛitis	2
Knowledge of Brahman contributes to the development of Devo- tion by washing away the impurity of negligence	2
Ignorance of Brahman is not the cause of Samsāra	2
Creation does not proceed out of nothing, nor is the world unreal	3
Pleasure, etc., are not properties of the Ātman, hence they do not prove its existence	3
The proof of the Ātman is from the manifestation of all being	3

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An enquiry into the nature of Devotion is necessary for the sake of Muktī—Sūtra 1	3
The practice of Devotion does not require a preliminary study of the Vedas, nor the equipment of self restraint etc	4
Discussion is necessary for the refutation of false arguments	4
Higher Devotion is absolute attachment to God—s 2	5
It is a particular function of the mind	5
Attachment implies affection	5
Occasional remembrance of God is not Devotion	5
Mere Knowledge of Brahman is not Devotion	5
Knowledge of Brahman as an object of worship is not Devotion	5
The object of Devotion is a Conscious Being unaffected by a mind, e.g. on incarnation	6
The fruit of Devotion is immortality—s 3	6
The word, Samadhi, in the Chhāndogya Upaniṣat, II, xxiii, 2, means Devotion, and not Knowledge—s 4	7
Devotion supersedes Knowledge as a means of Muktī—s 5	7
The words, ati mṛityu, in the Śvetāśvatara Upaniṣat, iii, 8, and yajāmahe, in the Rig Veda, V, vii, 59, 12, mean Devotion	8
Devotion is affection, because it is the opposite of hatred, and because the Scriptures speak of it as <u>rāga</u> or <u>sweetness</u> —s 6	9

PAGE.

The argument that Devotion is the opposite of hatred, discussed,	10
Devotion is not a form of volition	11
Nor is Devotion action, as it cannot be produced by an effort of will s.—7	11
Hence indeed is the fruit of Devotion imperishable—s. 8	12
Devotion is not knowledge of Brahman, even in a secondary sense—s. 9	12
The Gîtâ is a śruti, and not a smriti, and is therefore authoritative like the Vedas	13

Lecture II.

The Accessories of Devotion.

Knowledge of Brahman and Yoga are accessories of Devotion—s. 10	14
The Śruti, Chhândogya Upanisat, VII, xiv, 2, explained—s. 11, 12	14-15
In ordinary life knowledge is seen to subserve affection—s. 13	15
The milkmaids obtained Mukti by Devotion, without knowledge of Brahman—s. 14	16
The Gîtâ, xv, 55, does not say “by devotion knows,” “by devotion recognises”—s. 15, 16	16-18
Knowledge of Brahman is not even an alternative means of Mukti—s. 17	18
The expression, “devotion to a God,” in the Śvetâśvatara Upanisat, vi, 23, does not refer to the Lord, but to an inferior God—s. 18	18
Yoga is subservient to both knowledge and Devotion—s. 19	19
So is also Vairâgya (Dispassion)	19
“Contemplation” in the Yoga Sûtra, i, 23, refers to the lower form of Devotion, i. e. the practice which subserves the higher Devotion—s. 20	20
The affection which is Devotion is not an “affliction” (Yoga Sûtra, ii, 3)—s. 21	20
Devotion is superior to Action, knowledge, and Yoga—s. 22	21
This is proved by the argument in the Gîtâ, xii—s. 23	21
Devotion is not Sraddhâ (Faith or Belief)—s. 24, 25	22
It is a mistake to speak of the latter part of the Veda as a Jñâna-Kânda, it is really a Brahman or Bhakti-Kânda	23

CHAPTER II.

THE MEANS OF DEVOTION.

Lecture I.

The Internal Means

Knowledge of Brahman is to be cultivated till the complete purification of the mind—ss 27, 28	24
Knowledge, according to Kâsyapa, is knowledge of the lordliness of Brahman as essentially different from the Jîva—s. 29	25
Knowledge, according to Bâdarâyaña, is knowledge of the unity of the Ātman—s. 30	25

Knowledge, according to Sāndilya, is knowledge of the Lordliness as well as of the unity of the Ātman—s 31	25
Such a conception is not a contradiction in thought—s 32	26
Suffering does not belong to Brahman—s 33	27
Lordliness is the very nature of Brahman—s 34	27
The Jīva's Sāṃśāra and suffering are adventitious and temporary —s 35	28
The lordliness of Brahman depends upon Māyā which is eternal, The lordliness of Brahman is eternal, because Creation is infinite owing to the infinity of minds—s 36	28
Brahman creates through the medium of Māyā—s 37	29
The Śruti "on Him is all founded" explained—s 38	30
Brahman and Māyā are both of them causes—s 39	31
Beside the knower and the knowable there is no third principle —s 40	31
Brahman and Māyā are eternally connected together—s 41	31
The Knowable is not unreal, as it is the energy of Brahman—s 42	32
The complete purity of Devotion is to be inferred from its expressions—s 43	32
The characteristic expressions of Devotion are to be learnt from the Smṛitis—s 44	33
Hatred and the like do not develop these marks—s 45	35
The incarnations of Brahman are also fit objects of Devotion —s 46	35
For, the Śruti declares that he who knows the birth and activity of Brahman does not undergo further birth—s 47	36
Knowledge of the birth and activity of Brahman, however, does not directly produce immortality, but only by developing Devotion	36
The word, divine, in Gītā, iv, 9, explained—s 48	36
A "body" in general is the basis or support of exertion	37
The body of the Jīvo is the seat of worldly experience	37
Compassion is the motive of activity on the part of Brahman —s 49	37
Mukti does not result from Devotion to the "Vibhūtis," because they are associated with Prāṇa, and because there is prohibition of the worship of the Kūṭa, for instance—s 50, 51	38
Vāsudeva Kṛṣṇa is an exception because He was Brahman itself in a human form—s 52, 53	39
He has been devalued as a Vibhūti because of His premonition among the Vṛiṣṇis—s 54	40
Thus Devotion to the Incarnations is also the means of Mukti, —s 55	40

Lecture II

The External Means

The external means are the secondary forms of Devotion which
destroy vices that hinder the development of the higher Devotion

Gita, ix, 14, and ix, 29, refer to the secondary forms of Devotion—s. 56...	...	...	...	...	41
They produce affection for Brahman—s. 57	...	...	...	...	42
They are (i) celebration of names, (ii) striving for the sake of Devotion, (iii) firmness in vow, (iv) bowing, (v) sacrifice of knowledge, (vi) thinking on nought besides, (vii) worship, (viii) offering, (ix) surrender of everything, etc.—s. 58	...	...	...	...	43
They produce purity of mind—s. 59	...	...	...	...	44
Their efficacy is enhanced in conjunction with the higher Devotion—such, according to some, is the meaning of “offers with devotion” (Gita, ix, 26) and other texts—s. 60	...	...	...	...	44
Jaimini considers that “devotion” in those texts is merely a name—s. 61	...	...	...	...	45
The employment of the external means is to be according to occasion and necessity—s. 62	...	...	...	...	45
Any one of them may be effectual, if it succeeds in producing the pleasure of the Lord—s. 63	...	...	...	...	46
Surrender of actions results in non-production of consequences, and thus opens the door to the Higher Devotion—s. 64	...	...	...	...	47
Non-production of consequences does not promote a sense of irresponsibility	...	...	...	...	47
Meditation need not be confined to the declared forms of Brahman—s. 65	...	...	...	...	48
“Sacrifice” in Gita, ix, 25, means worship—s. 66...	...	...	...	...	48
“Water of His feet” in Nrisimha Purana, ix, 44, means water for washing the feet—s. 67	...	...	...	...	49
Offerings to Brahman may be afterwards appropriated by the devotee himself—s. 68	...	...	...	...	50
Expiation is to be regulated by the occasion and nature of the defect in the worship—s. 69	...	...	...	...	51
Offering need not be confined to “a leaf, a flower, a fruit, a handful of water” (Gita, ix, 26)—s. 70.	...	...	...	...	52
The secondary forms of Devotion are superior to all other acts—s. 71	...	...	...	...	52
The secondary Devotion is threefold only: (i) affliction, (ii) inquiry, and (iii) entreaty (Gita, vii, 16)—s. 72	...	...	...	...	53
The secondaries have independent results also—s. 73	...	...	...	...	54
Remembrance, celebration, and discourse are of the nature of expiation—s. 74	...	...	...	...	55
Their practice is to be continued until life expires; hence they entail the same amount of hardship as the more severe expiation—s. 75	...	...	...	...	56
Repentance is a subsidiary of all expiations	...	...	...	...	57
A single practice of the secondary forms of Devotion is competent to destroy even great sins—s. 76	...	...	...	...	58
“Abandoning all duties” (Gita, xviii, 66) explained	...	...	...	...	58
Abandonment through fear of pain condemned	...	...	...	...	59
The secondary forms of Devotion are of the nature of expiation in that they destroy sin—s. 77	...	...	...	...	60

Nature of expiation proper explained	60
Even the lowest-born are entitled to the practice of the means of Devotion— <i>s</i> 78	61
The practice of the means of Devotion can be continued even in the world of the Lord by those whose devotion was not perfected on earth— <i>e</i> 79	61
Mukti may be attained at a single step or by successive stages— <i>i</i> 80	62
The successive stages are the bodies of Aniruddha, Priyadharma, and Samkarshana	62
The distinction between perfected and unperfected Devotion is established from the Gita, viii, 13 and 24— <i>e</i> 81	63
The great sinners are to practise the devotion of "affliction"— <i>s</i> 82	64
The Higher Devotion is the highest religion— <i>s</i> 83	64
Other religions contribute towards Mukti only by preceding the Higher Devotion— <i>s</i> 84	65

CHAPTER III

Our Object of Worship

Lecture 1

The Nature of Brahman

The knowable is identical with the object of worship— <i>s</i> 85	66
Transcendental and phenomenal reality distinguished	66
Brahman is not a substratum of qualities	66
It is supposed to be the knower by reference to external circumstances	66
Maya constitutes the lordliness of Brahman, and is the summum genus of all insensate things— <i>s</i> 86	66
Maya is so called from the Variety of its effects, and not from their unreality	67
The special principles are produced from the general principles— <i>s</i> 87	67
By existence in all effects Brahman is the material cause of Creation, by its intelligence penetrating all objects of knowledge, Brahman is the efficient or instrumental cause	68
Process of Creation described	68
Creation does not proceed from the intelligence of living beings— <i>s</i> 88	69
Brahman creates the Vedas for the education of the creatures— <i>e</i> 89	69
Injury involved in the Vedic sacrifices does not take away from Brahman's benevolence— <i>s</i> 90	69
Injury is unavoidable, the doctrine of prati-savamara or bearing with patience the consequent pain	70
Fruits of actions, good or evil, come from the pleasure or dis-pleasure of Brahman— <i>s</i> 91	71
Dissolution is the resolution of the special into the general principles— <i>e</i> 92	71

Lecture ii.

The Relation of the Jîva and Brahman.

	PAGE.
Brahman appears as one or many according to external circumstances—s. 93	72
The image of the mind is reflected in the Âtman ; with the mind the image also goes	72
Individual Âtmans are not distinct from Brahman nor from one another—s. 94	73
The problem of knowledge examined and explained	73
The different situations of bondage and release are explained by the difference of the principles of intelligence outside the Âtman	73
Knowledge, pleasure, and other modifications are of the mind and not of the Âtman—s. 95	74
The higher Devotion causes the abolition of the mind whereupon manifests the identity of the Jîva and Brahman—s. 96	74
Exercise of desire and effort of will towards Mukti is really for the abolition of the mind which disguises the true nature of the Âtman	75
Merits and demerits disappear with the abolition of the mind ; only life lasts—s. 97	75
The cause of Samsâra is want of Devotion and not ignorance of Brahman—s. 98	76
The sources of certain knowledge possessed by the Jîva are three (i) testimony, (ii) inference and (iii) sense-perception—s. 99	77
The process of perception explained	77
Simultaneity and non-simultaneity of cognitions explained	78
The twenty-six principles enumerated	78
Creation and dissolution, increase and decrease and other modifications are changes of form of that which exists and is real —s. 100	78
The theory of creation <i>de novo</i> and of "non-existence" examined, Sam-skâras persist after dissolution and become the causes of subsequent creations	79
Alphabetical index of aphorisms	80
Index of references	81
Additions and corrections ...	83
	85



SĀNDILYA-SŪTRAM

A Commentary on the *One Hundred Aphorisms* of Sāndilya.

Commentator's introduction.

The Lord's will be done !

A commentary on the *One Hundred Aphorisms* of Sāndilya is now expounded by the learned Sṛapneśvara, relying upon the Supreme Doity

Great is the marvel of the honor of the two (lotus) feet of Govinda which whose drink are not bewildered those who drink not the bowdilored !

It will be declared (hereafter, cf. introduction to aphorism 9) that Mukti is the Jīva's attaining Brahma hood (Mukti means release from the association of the body and absolute relief from the experiences of pleasure and pain. The Jīvas are the embodied souls. Brahma hood is the state of Brahman that is the state of pure existence, pure intelligence, and pure bliss). The Jīvas, again are in the cul non different from Brahman. Their samsara (or succession of embodied existences), therefore is not connate (with their nature). It is caused by the external influence of the internal organ (cf. mind). The internal organ is constituted by the three primary modifications of the primordial matter, called Sattva, the luminous Rajas, the active, and Tamas, the passive. The Jīva's samsara is produced just in the same way as in the case of the crystal and the like redness and the like are produced through the propinquity of a China rose and the like.

And this (samsara), for the very reason that it is externally caused, is not capable of being removed by Knowledge (which according to some is the means of Mukti) for not even by the most skilful observation there is the cognition of the (optical) illusion of redness in the crystal, so long as there is the conjunction of the China rose. But it can be removed by the destruction either of the soul embodied in the Jīva or of the internal organ, or else by the destruction of the connection between them.

Now, in the present case, the destruction of the soul embodied in the Jîva is not possible, as the manifestation of all being depends on its existence. Nor is the destruction of its connection (with the internal organ) possible, as it is of their very essence that they should be connected (so long as the internal organ subsists). Reasoning by exhaustion, therefore, the cessation of the error (*viz.* that samsâra is an attribute of the soul) can take place only from the destruction of the proximate object or adjunct (*i.e.* the internal organ), and not from the knowledge of the soul.

And for the destruction of the internal organ another cause (than the one expounded by the advocates of Knowledge) is to be sought. And that cause is nothing else than Devotion to the Lord. Not being an object of perception or of reasoning, it is established by the Sûrtis (Revelations) and the Smritis (Recollections). Thus, for instance, the Bhagavad-Gîtâ contains the passage which the Lord opens with the words :—

“ Of these, Sattva, by reason of its being free from duit, is illuminating and healthful ; ”

“ It binds, O sinless, by attachment to pleasure and by attachment to knowledge. ”

“ Know Rajas to be of the nature of passion and arising out of attachment and thirst ; ”

“ That binds the embodied soul, O son of Kuntî, by attachment to activity ”

“ And know Tamas to be the product of ignorance, and the cause of illusion to all embodied ones ; ”

“ That binds, O Bhârata, with carelessness, indolence and sleep ” (Gîtâ, xiv, 6-9)

and which He winds up with the words.—

“ And whoso serves Me with the attachment of unwavering devotion,

“ He, having passed all these gunas (modifications of primal Matter), becomes fit for realising Brahman ” (Ibid. xiv, 26).

In this passage the Lord himself declares that devotion to Him becomes the cause of Mukti in the form of the attainment of the bliss of Brahman, through the dissolution of the internal organ constituted by the three primary modifications of the primordial Matter.

It does not follow that knowledge of the Self is useless; as it contributes to (the development of) devotion by washing away the impurity of unbelief. But the text proves that Knowledge is not competent to expel the influence of the reflection of the adjunct in the shape of the internal organ proximate (to the embodied soul). And so the same sense is manifest in such texts as.—

“ Whoso realises the Self beyond the gunas, he attains to My state ” (Gîtâ, xiv, 19).

“ (Acts do not bind one) whose doubts have been cut away by knowledge ” (Gîtâ, iv, 41).

Nor is ignorance the cause of samsâra, so that it might be possible to assert that the cessation of samsâra takes place through knowledge, because there is no proof that this is so, and also because, in the absence of the cause, e.g.

particles of silver, it is impossible that silver should arise from a shell mistaken for it. Moreover, the Sruti, "How O gentle youth could it thus be that Being should be produced from Non-being" (Chhandogya Upanisat, 11, 2), which brings out the existence of the cause by means of the existence of the effect, declares that the world indeed is real. *A fortiori* is the reality of the Supreme Lord's creation established by such Srutis as "Whoso will is true" (*Ibid* iii, 14). Neither has the great Bidarshani declared in any Sutra that the world was constituted by Ignorance, on the contrary, by refuting (the reality of) dream creation, he has established the reality of the waking world. Nor was this refutation meant to serve as an illustration, for there is no reason for making such an assumption.

On the other hand, it has not been proved that the properties of pleasure, etc are connate to the soul. Pleasure and like are not directly modifications of the soul. They are merely reflected in or attributed to the soul, just as are the qualities of fairness of complexion and the like (as when a man says 'I am fair,' meaning that it is his body that is fair). (They do not therefore prove the existence of the soul.) The perception of pleasure, etc., being an act or a change, must have an instrumental cause, in this inference, it is proper to hold, for the sake of simplicity, that producibility through an instrument is by means of co-inherence only, just as is the producibility of sound through the ear (i.e. 'that portion of the Indivisible ether walled off within the fleshly "ear," in which sound inheres by intimate relation'). Others maintain that pleasure and the like inheres in the instrumental cause by intimate relation, because they are properties apprehensible by an organ which is without a beginning (i.e. the internal organ), just as is the case with sound (which is apprehensible by a portion of uncreated ether). On either view, (producibility through the instrument is by means of co-inherence only), because (pleasure, etc., on the one hand and sound, on the other, are) properties apprehensible by an organ which is devoid of touch. But the existence of the soul is proved from its being the cause of the manifestation of all being, (for in the absence of a knower, nothing could be known). All this will become clear in the second lecture of the third chapter.

Therefore, from a desire to know the established truths on the subject of Devotion,—as in the case of Duty (in the Purva Mimānsā)—inasmuch as it is the cause of the attainment of man's highest end, proceeds the following aphorism:

Chapter I Lecture 1

अथाती भक्तिज्ञासा ॥१।१।१॥

अथ अथ अथ आह, therefore भक्तिज्ञासा Bhaktijñāsā, desire to know devotion

1 Now, therefore, (there is) a wish to know Devotion —1

The word 'now' introduces the subject, and has not the sense of *sequence*; for it is not necessary that the practice of devotion should be commenced after a preliminary study of the Veda, because, as will be declared hereafter (*vide aphorism 78*), even the low born are entitled to the practice of Devotion. Nor does the word 'now' bear the sense of sequence to the previous attainment of the resources of self-restraint, etc.; because mere desire for Mukti entitles any one to enter upon the path of Devotion. And so there is the Mantra :

"Who at the beginning created Brahman,
And who breathed forth the Vedas to him,
To Him, the Shining One, who reveals the Self and the Intellect.
Do I, desirous of Mukti, fly for refuge" (*Śvetāśvatara Upanisat*, vi, 18).

Nor, again, has the word 'now' the sense of benediction (usual at the commencement of a new work for its successful completion); as its mere utterance (quite apart from its sense) serves the purpose of a benediction. So then the meaning of the aphorism is that a discussion of the nature of Devotion ought to be undertaken by one who desires Mukti 'Discussion' is implied by the phrase 'a wish to know'

Although Devotion in the form of attachment to the Supreme Lord is not like the Duty and its consequent Merit (of the Pūrva Mīmāṃsā) something to be accomplished by action, nor is like the Brahman (of the Vedānta) something capable of being known; yet even when devotion has been perfected by its own cause, viz., merits acquired by one in previous lives, and secondary forms of devotion practised in the present life, its destruction is still possible by means of such false arguments as that "this is not devotion," "the highest good is not its end," "its object is not laudable," just as a wife's faith in her husband (is likely to be shaken by unfounded calumnies). It is by way of the refutation of these false objections that a discussion contributes to the culture of devotion. This is declared by the word 'therefore'. Because the refutation of false objections is to be looked for, therefore is there a wish to know the nature of devotion. Hence there is the prayer for the unbroken flow of devotion in :

"In whatever thousands of births I may have to move, O Lord,
Through them all may my devotion, O Achyuta (Unchanging), remain
constantly fixed on Thee" (*Viṣṇu Purāna*, I, xv, 16).

Because such a prayer is needed (for the refutation of false arguments). For the same reason the accessories of devotion are also fruitful: a discussion is indeed fruitful.—1.

Now devotion cannot enter into our understanding so long as it does not possess an intelligible form; and so long as it does not enter into our understanding, it cannot be made the subject of discussion. Hence its definition is (next) stated.

सा परानुरक्तिरीश्वरे ॥ १ । १ । १ ॥

सा Sā, it परा Parā, supreme, higher, primary. अनुरक्तिः Anuraktih, attachment, affection, love. ईश्वरे Īśvare, in the Lord.

2 The higher Devotion is (absolute) attachment to the Lord —2

In this aphorism, the words 'higher devotion' indicate the subject to be defined the rest is the definition. The word 'higher' excludes the secondary or lower forms of devotion. The words 'to the Lord' contain the general import of the definition. Devotion is simply of the nature of affection which has for its object one who is worthy of being worshipped. But here for the purposes of our definition, devotion is nothing but a particular function of the internal organ regarding the Supreme Lord as its object, and its distinctive character is easily found by reference to worldly attachment, etc. As has been said by Prahlada who possessed this higher devotion

"Moy that nudecayug satisfaction which the unreflecting feel in respect of worldly objects,

'Never depart from my heart while I am ever remembering Thee'"
(Visnu Purana, I, xx, 17)

In this verse by the word 'satisfaction' it is affection inseparably associated with pleasure, that is implied. Otherwise, if satisfaction in the form of pleasure (being a feeling merely), cannot have any object, the locative inflection denoting object (in 'in respect of worldly objects') would be inappropriate because although it appears as the cognition of pleasure since pleasure is the object of that cognition it is impossible that 'worldly objects' should be the object of pleasure. Therefore it is attachment or affection together with its proper object that is implied. Nor can 'satisfaction' mean pleasure produced by 'worldly objects' for there is no rule of grammar for the use of the locative inflection to denote the producer or the originator. Moreover, in the passage "may my devotion, O Achyuta, remain constantly fixed on Thee" (Visnu Purana I, xx, 16), it is established that devotion has the Lord for its object by the word 'satisfaction' (in Ibid, I xx, 17) also the same (devotion) is referred to since the two verses convey the same sense. The distinction between the two verses is that in the first there is the prayer for devotion in each successive birth, while in the second there is the prayer, by the example of affection for worldly objects that the same devotion might by all means be preserved. The idea of affection or attachment is necessary because even satisfaction produced by worldly objects is not possible without affection or attachment. And so we have the aphorism of Prabhupati:

"Attachment or affection is the running after pleasure"

(Loga Sthram II, 7)

It is thus affection or attachment to which the character of devotion must belong, because it accompanies all the marks of devotion to be mentioned hereafter and also because this is the simplest explanation.

The character of Devotion does not belong to an occasional remembrance of the Lord, nor to occasional hymns, etc. because they do not always go together. Neither does the character of Devotion belong to the mere knowledge about the Lord because such knowledge is possible even in the case of those who had aversion etc. towards Him. Nor even is Devotion the knowledge of the Lord as an object of worship because Devotion is not invariably found present in all such acts of worship as adoration and bowing and moreover,

if it were so, then, even in regard to one who under the force of circumstances or through fear got the idea that bowing, etc., are to be done to the Lord, one would have to use such expressions as "he is a devotee," "he is attached to the Lord." If it is suggested that Devotion should be defined as the knowledge of the Lord as the object which is to be worshipped with affection, etc., let us rather say that it is affection or attachment that is Devotion. And so :

"Having then minds fixed upon Me, and their life directed to Me, enlightening one another,

"And constantly talking about Me, (My devotees) become satisfied and delighted

"To these who are ever attached to Me and worship Me with affection,

"I give that concentration of mind by which they attain to Me."—
(Gītā, x, 9-10).

—In such texts the worship of those whose life and mind, etc., are devoted to Him, has been described, and not only of those who know Him as the object of worship. Hence also it is recollect (Cf. Viṣṇu-Purāṇa, v, 13) that even the young milkmaids whose affection was excited by the sight of the lovely form of Kṛiṣṇa, obtained Mukti as the fruit of their devotion.

The prefix *anu* (in *Anuakti*, affection), however, is not a part of the definition. But devotion has been defined as *Anuakti* (*anu*, after, and *akti*, affection), because it is produced *anu*, after, the knowledge of the greatness, etc., of the Almighty Lord.

You may ask "If this were so, would it not follow that the characteristic of devotion proper belongs also to the affection which has the father, etc., as its objects, seeing that the whole world is pervaded by the Supreme Lord ?" If the reply is that the characteristic of devotion proper is to be predicated only in regard to a person who undergoes no change, then again, the definition would be too narrow and would not apply to the devotion of such persons as the milkmaids towards the Lord in His finite incarnations ? To this we reply that Devotion is only that affection which has for its object a conscious being unconditioned by the adjunct of the Jīva, i.e., the internal organ. Thus devotion towards an object conditioned by incarnation and devotion towards the All Full will be equally included -2.

तत्संस्थयामृतत्वोपदेशात् ॥ १ । १ । ३ ॥

तत्संस्थय Tat-samsthā-sya, whose devotion is towards Him. अमृततत्त्वीपदेशात् Amrīta-tva-upadeśāt, from the teaching of immortality.

3. (An enquiry into the nature of devotion should not be abandoned, on the supposition that devotion is fruitless or produces minor results only), because there is the declaration that he who is devoted to the Lord, becomes immortal—3.

Tat-samsthā is he who has samsthā, i.e. devotion, to tat, i.e. the Lord. In his case immortality has been declared as the fruit (in the Chhāndogya Upansat, II, xxviii, 2) "He who is steady in Brahman, attains immortality."

Therefore any possible indifference towards the enquiry on the ground of its being fruitless or bearing only inferior fruits, becomes avoided 3

ज्ञानमूर्ति चेत्तद्विषयोऽपि ज्ञानस्य तदस्त्रिथते ॥ १११४ ॥

ज्ञानस्य Jñānam knowledge, इति It, so चेत् Chet, if न Na, no द्विषय Dvishatḥ, of the hater, of the antagonist अपि Api, also ज्ञानस्य Jñāna sya, of knowledge तदस्त्रिथते Tat n samsthiteḥ, not being stendiness in Him

4 (if you say, 'steadiness in Brahman' means) knowledge (of Brahman, we reply) no, because the knowledges (of Brahman) possessed by ones who hatss Him, is not (spoken of as) steadiness in Him—4

If you say that "by the words 'steadiness' in Brahman knowledge of Brahman it is that is meant and not devotion to Him, so that the fruit of immortality belongs to him only who knows Him," (we reply that) 'here is no such flaw (in our interpretation of the text)' Steadiness' is nothing but devotion it is not knowledge, because one who hates an object is not spoken of as being 'steady' in that object even though he may know all about it Thus for instance the ministers, friends, etc., who are attached to a king, etc are spoken of as being steady in him, but not also his rival kings For, the determination of the sense of a word must be made in the case of Vedic literature also in the very same way as it is made in the case of secular literature And so, in the story of Chirakārika transgression of devotion towards the husband has been described in the verse

"During that time having reflected on that failure of samsthā in his wife,

"The sage spoke thus distressed, shedding tears in his sorrow (Lowell)

(Mahābhārata, Saati Parvan, cclvii, 6526)

It follows therefore that samsthā or steadiness as used in the Chhāndogya text means devotion And similarly the very 'time meaning is to be concluded also in the case of the aphorism of Bīdarākāra

"(The Creator of the universe is Nirguna Brahman and not Saguna) because the devoted to Him attains salvation according to the teaching (of the scriptures)" —Vedānta Sutram, I, 1, 7 —4

तयोपक्षयाच्च ॥ १११५ ॥

तयोऽप्युपक्षयाच्च Upakṣayāt, because of inferiority च Chi, and also

5 ('Steadiness' does not mean Knowledge), also because Knowledge pales into insignificance before Devotion (as a means of Mukti) —5

Because in regard to Muktī Knowledge is rendered pale by it, i.e. devotion The phrase 'and also' is intended to show that the argument now put forward should be taken along with the one given before

Cf. such texts as :

" Those who offer sacrifices unto the Gods, go to Gods, My devotees likewise go to Me." (Gîtâ, vii, 13).

Cf. also the words of the Lord addressed to Prahlaða :

" As thy mind filled with faith in me wav'rs not,

" So thou, by my favour, shalt even go to Nirvâna " (Cowell).

—Visñu-Purâna, I, xx, 20

So much is established

You may say that in the text " Only by knowing Him one goes beyond death, there is no other path for going " (Svetâśvatara Upanisad, iii. 8), it is heard that Mukti is the fruit of knowing, and that if the Sûtras appear to contradict this revelation, they must be given a different interpretation. We reply that such is not the case. Here also devotion it is that supersedes knowledge. For thus the word ati-mirthyâ, beyond-death, is not a conventional synonym of Mukti, but is a derivative conventionally used in the sense of Mukti according to its derivation (in the upapada sense) that it is that which being present the passing beyond death takes place. Preferably to this derivation, let devotion itself be denoted by the word ati-mirthyâ derived (as a 'case') as that, i.e. devotion, by means of which the passing beyond death takes place; in accordance with the rule of grammar that the sense of the case-affix is of superior force to the sense of the upapada-affix (cf. Pâṇini, II, iii, 19); because the passing beyond death through devotion is obtained from such texts as.

" To those, O prince, whose hearts are fixed on me,

" I shall ere long be the deliverer from the sea of the world and death " (Cowell)—Gîtâ, xii, 7

There is also the Mântîra.

" We worship the three-eyed, of sweet fragrance, the'giver of nourishment,

" Like the cucumber from its stem, may we be released from mortality, but not from immortality." (Rigveda, V, vii, 59, 12).

Here 'worship' means devotion, since the kalpa of this mântrîa explains it in the very same sense. Nor can it be said that devotion is too far from this Sûtra (where the word has not been used at all), for the same objection would equally apply to Mukti also. Therefore from the ever-lasting Sûtra it is the supersession of knowledge (by devotion) that is perceived — 5

" But still," it may be asked, " what is the reason for supposing that devotion has the form of affection? " There being room for such an enquiry, the author declares

द्वे प्रतिपक्षभावाद् सर्वदा च रागः ॥ १ १ १ ६ ॥

द्वे प्रतिपक्षभावात् Dvesa-priatipaksa-bhâvât, because of its being the opposite of hatred. सर्वदा च Rasa-sâbdât, from the word Rasa, sweetness. च Chit, and. रागः Râgah, affection, attachment.

6 (Devotion is affection), because it is the opposite of hatred, and from the use of the word Rasa (in the Veda in reference to devotion) —6

Devotion deserves to be an affection and nothing else, why? because it is the opposite of hatred. For, in secular language, the expressions "he is a hater," "he is devoted" are used in reference to persons possessing the two mutually contradictory attributes and amongst men it is affection and not knowledge, etc., that is universally known to be the opposite of hatred. Likewise, in the Visnū Purāna, having first mentioned Siṃpāla's persistent hatred towards the Lord, it is said

"This Lord, if named or called to recollection even in the relation of hatred, grants a fruit which is hard to be obtained by all the gods and demons, what will he not grant to those who possess perfect devotion?" (Visnū Purāna, IV, xi, 12)

So again in the Sīrṣṭi of Atri, it is said

"Remembering Govinda even through hatred, Siṃpāla, the son of Damaghosa, went to heaven, what to say of one who is wholly dependent upon Him?"

Here too devotion has been represented as being the opposite of hatred. Similarly also in the Gītā

"Those detractors who hate us (present) in their own and others bodies,
"Those fierce haters, the vilest of men in their mortal lives,

"I continually throw wicked as they are, into the womb of demon mothers

"Born in a demon womb, dolndsd from birth to birth

"And never finding me O son of Kuntī thou go thence the lowest road" (Gītā, xvi, 18 20)

And as the opposite of this hatred it is proper that devotion should be described as that affection only which has the Lord for its object

Moreover, from the revelation "having obtained the rasa sweetness he became full of bliss" (Taittirīya Upaniṣat, ii, 7) it is known that rasa which has Brahman as its object is the rasa of Muktī which is the manifestation of the bliss of Brahman. And that rasa is affection is well known in such texts as

"(Objects withdraw from him who withdraws his senses, but) rasa or affection or attachment remains having seen the Supreme, the self-controlled man's rasa or attachment also retires" (Gītā, ii, 59). Here rasa means affection for worldly objects. Hence also, after describing the ascent of Rāma, Lakṣmī, and others to the heavenly world, the word anurāga, affection, has been directly applied to devotion in the passage

"Whoso of the residents of the city of Kosala had affection for those partial manifestations of the Lord, they too, having their minds absorbed in them, attained the status of residing together with them in the same world" (Visnū Purāna, IV, iv, 4)

From this also it follows that it is not knowledge, but devotion in the form of affection, that has the highest good as its fruit.

It may be contended that, that devotion is the opposite of hatred is not necessarily the mark of its being affection, because it may as well be the mark of a neutral state of mind, and the reasoning will then be inconclusive. To this it is replied that the result of hatred is cessation of activity, while the opposite of it is activity. And activity does take place on the part of those who are devoted in the faithful service, etc., rendered to the adorable object, while there is cessation of activity on the part of those who have the opposite feeling in such service, etc. So also the statement that devotion is the opposite of hatred is made (in the aphorism) with reference to the opposition between them by way of their respective effects. Thus the construction of the argument is as follows.—

Devotion must be of the form of an affection which has the adorable one as its object,

Because it is a particular attribute of the soul which is different from the knowledge that it is the means for the accomplishment of any particular good, and which is the incentive to faithful service to the adorable one;

Whatever is not so, is not so,

As for example, is hatred;

There is also another argument in support of the definition, namely that along with the increase of affection a corresponding increase is seen to take place in the faithful service, etc. rendered to the object of worship. Moreover, it is commonly known that whoever is devoted to a certain object there is in him the absence of indifference towards that object. This being so, devotion must be of the form of that attribute which is the opposite of hatred and which is helpful to such faithful service, etc.; because it is a particular attribute of the soul which is the incentive to service, as, for example, is the knowledge that a certain thing is the means for the accomplishment of a particular good. Next together with the elimination of the characteristic of its being the knowledge that it is the means for the accomplishment of a particular good, it is proved by reasoning from exhaustion that devotion has the nature of affection. And again the argument *a fortiori* "what will he not grant to those who possess perfect devotion?" contained in the above passage of the Visnu Purâna, and also in such texts as "For they too who may be of mean births, by taking refuge in Me, reach the highest state * * * What to say of pious Brâhmaṇas," (Gîta, ix, 32-33), should be understood to have reference only to the opposite of hatred. As hatred is the cause of samsâra according to the text "Me in their own and in others' bodies * * " (Gîta xvi, 18), so its opposite attribute is nothing but the affection which has the Supreme Self as its object unassociated with the adjunct of the Jîva, i. e. the internal organ. It is this affection which in the form of devotion becomes the cause of the destruction of samsâra. The same idea is contained in the text "Never finding Me * * *" (Gîta, xvi, 20).

From the expression "and also" in the aphorism, it is inferred that devotion is an affection, because it develops the marks of affection such as horripilation, etc. For such marks are well known in such passages as "She reveals her affection for me by her cheek with its down erect" (Sakuntalâ, Act

iii) On the other hand, were devotion not an affection but a different feeling there would be the fault of redundancy in the supposition that these identical marks were the characteristics of a different thing.

And this affection, according to some (e.g. the Mimâmsakas), is merely a form of volition, as it also arises from the knowledge that it is the means for the accomplishment of a desired end, as is the case in sacrifice, etc. But we hold that affection is quite distinct from volition, as is hatred, because the intuitions of affection are in the form of "I am pleased," "I am affected," and not in the form of "I will." Moreover volition is directed only to an end which has not been accomplished, while objects both accomplished and unaccomplished are equally the objects of affection. In fact, to be brief, the supposition that this affection pervades the characteristic mark of volition, etc. will be vitiated by the fault of redundancy.

Therefore, our definition of devotion is not shaken — 6

It may be apprehended that devotion is essentially an action, and that an action is not competent to produce the highest good, according to such revelations as "not by action nor by progeny, nor by wealth, but by renunciation, have some attained to immortality" (Taittriya Aranyaka, X, 2, 21). To refute this apprehension the author declares

न क्रिया कृत्यनपेक्षणाज्ञानवत् ॥१।१।७॥

न Na not क्रिया Kriyâ, action कृत्यनपेक्षणात् Kriti-aa apeksanat, because of not requiring an effort of will ज्ञानवत् Jñâna vat, like knowledge

7 (Devotion is) not an action, because, like knowledge, it does not follow an effort of will — 7

This devotion does not deserve to be essentially an action, because it does not result from an effort of will. Whatever is not consequent on an effort of will, is not essentially an action, as for example knowledge. For knowledge is dependent upon the presence of evidence and a man cannot, by an effort of will, produce it or not produce it, or make it otherwise. So too with devotion. For the affection felt by a man for wife, son and the like, is not produced in its different manifestations by the man's own effort of will. But devotion is dependent for its production on such means as merits acquired in previous births, secondary forms of devotion, etc. — 7

अथ एव फलानन्त्यम् ॥१।१।८॥

अथ Atah, hence एव Eva, indeed फलानन्त्यम् Phala Anantyam, endlessness of fruit

¹ There is an important technical slacks current among the Pandits, Janus janya bhavet Ichchobha ichchobha janya bhavet kriti, kriti janya bhavet cheeta, cheeta janya bhavet kriya Kriti pars means yajna volition. From knowledge arises desire from desire volition from volition conscious exertion of the muscles, and from this action (Gowell)

8. Hence indeed is the endlessness of (its) fruit.—8.

Since devotion is not essentially an action, therefore, it is established that its fruit, i.e the highest good, is endless. Otherwise, the non-permanence of even immortality would be entailed in accordance with the revelation; “Just as here the world gained by action perishes, so too hereafter the world gained by merit perishes” (Chhāndogya Upaniṣat, VIII, i, 6)—8.

तद्वतः प्रपत्तिशब्दाच्च न ज्ञानमितरप्रपत्तिवत् ॥ १ । १ । ६ ॥

तद्वतः Tat-vataḥ, of one who has that, i.e knowledge. प्रपत्तिशब्दात् Prapatti-śabdāt, from the revelation of worship. च Cha, also. न Na, not. ज्ञानम् Jñānam, knowledge. इतरप्रपत्तिवत् Itara-prapatti-vat, like the other revelations of worship.

9. And also from the revelation about worship by one who has knowledge, (Devotion is) not knowledge, as (there is no mention of knowledge in the revelations about) inferior worship.—9.

For there is the word of the Lord :

“At the end of many births he who has knowledge worships Me.

“One who realises that Vāsudeva is all, such a great soul is hard to be found” (Gītā, vii, 19).

In this verse worship by one who has knowledge is mentioned. This would be inappropriate, were devotion to be the cause of knowledge, “as there is no mention of knowledge in the revelations about inferior worship.” Thus immediately after the above declaration, the Gītā proceeds to say. “Having their knowledge robbed by such and such various desires, they worship inferior deities” (vii, 20). Hereby it is by way of blaming the worship of other deities that worship is (indirectly) praised. In this verse it is the devotion to the deities, and not the knowledge of them, that is described by the word worship; for worship in the very same sense is that which one can recognise as used in both the verses.

From the word ‘also’ in the aphorism it is inferred that the mention of worship in close sequence to knowledge is yet another reason for devotion lacking the character of knowledge. For instance,

“Whosoever thus freed from delusion knows Me to be the Highest Person,

“He knowing all, O Bhārata, worships Me in every way.”

(Gītā xv. 19).

And so again,

“(Great souls), having known Me as the origin of all being and immutable, worship Me with minds not fixed on anything else” (Gītā, ix, 13)

and again,

“Thus having known, the wise worship Me, filled with rapture” (Gītā, x, 8)

Therefore, devotion is not essentially knowledge

Although, by the mark of its being an affection, its difference from knowledge has been already established, the present aphorism is intended to dispel the apprehension that the word devotion means, in a secondary sense, the knowledge of Brahman.

This however has to be considered, namely that the words of the Bhagavad Gita are not authoritative in the form of a revelation as the Vedas are, but as being a Smṛti or recollection recorded in the Mahābhārata, and that this being so, how is the Gita referred to in the aphorism by the expression "from the revelation?" Here some explain the reference as meaning, from the revelation which is inferred (as being the original of the recollection recorded in the Gita). Here we say that what constitutes a Veda is the fact that it is an utterance of the Lord in reference to unseen objects, and that this characteristic is equally present in the Gita texts. Hence is found the epigraph (at the end of each chapter of the Gita) "Thus in the Bhagavad-Gita Upaniṣats." Those same 'revelations' have only been recorded in verse by Vyasa. And so declares another Purāna

"The Gita is to be attentively recited, what need is there of other long compilations of sāstras?"

"That Gita, which itself issued from the lotus mouth of Padmanābha" (Cowell)

Nor is there in this view the implication that the Sūdras are not to hear the Gita, (like the Vedes, both being revelations), because by the general permission itself for all castes and all sexes to hear the Mahābhārata, the competence of the Sūdras to hear the Gita, as also the praises of the sacred syllable, is established. It cannot be maintained that the permission to hear the Mahābhārata is subject to the exclusion of the Gita, as without the Gita the sum total of 100,000 verses which is the Mahābhārata, cannot be completed. And so has it been declared by the teachers

"Those very mantras of the Vedas inserted in the Mahābhārata and other works, they are in a secular sense without observing the rules of Vedic study" — 9

Thus ends the first lecture of the first chapter in the Commentary on the One Hundred Aphorisms of Śāṅkara composed by the most learned teacher Svapnesvara

Chapter I : Lecture ii.

Thus Devotion having been defined as the invariable and unconditional antecedent of immortality, there is the commencement of the second lecture in order to discriminate *Knowledge*, *Concentration* (*yoga*) and *Devotion* in their relation of being respectively the accessory and the principal.

सा मुख्येतरापेक्षतत्वात् ॥ १ । २ । १ ॥

सा Sâ, it, devotion. मुख्या Mukhyâ, principal. इतरापेक्षतत्वात् Itara-apेक्षित-tvât, being required, depended on, presupposed, implied, by the others, i.e., knowledge, yoga, etc

1. Devotion is the principal thing, because knowledge and yoga subserve it —10

The reference, 'it,' is for the recollection of what was stated at the close of the first lecture. 'It,' the higher devotion or devotion proper, is 'principal,' the main thing, because 'by the others,' i.e. by knowledge of soul, yoga, etc., it is regarded as that to which they are to make their own contribution. In the Chhândogya Upanisat, in the passage (vii, 24) which opens with the words, "that which is immensity is bliss," it is revealed. "The Self is all this. He who sees thus, thinks thus, knows thus, gets affection for the Self, sports with the Self, is mated to the Self, rejoices in the Self; he becomes his own ruler." Here the 'seeing' alluded to in the phrase "who sees thus," becomes an accessory to the higher devotion in the form of affection for the Self, by way of the refutation of such errors as that it is not lovable, etc. Just as in such cases as "the ascetic bearing the staff repeats the initiatory phrase after the preceptor," "he causes the cow to be milked, wearing the sacred thread reversed," "knowing he offers sacrifice," "being wealthy he is happy," etc., the staff, etc. are the accessories, so too is 'seeing' an accessory to affection. 'Thinking' and 'knowing' have been recited because they logically come in as further establishing the point. Similarly, the expressions "sports with the Self," etc. are merely a repetition occasioned by the context, since sporting etc., are invariable accompaniments of affection. Otherwise, if "seeing," etc., were (intended to be) enjoined in reference to 'affection'; or if 'affection'; etc. were (intended to be) enjoined in reference to 'seeing,' etc., the sentences would have been different (instead of having been combined into a single sentence as clauses). Therefore, 'seeing' is a subsidiary thing, according to the maxim: "A thing is called subsidiary, because it serves the end of another" (Pûrva-Mîmâmsâ, III, 1 2). Hence the divine Manu also has declared that the affection for the Self is the principal thing, in:

"The Muni who abandoning natural action, has constant affection for the Self,

"Can realise his identity with the soul of all beings, he goes the highest road" (Mahâbhârata, Sânti-Pâvan, clxlv, 7111-7112) —]

प्रकरणाच्च ॥ १ । २ । २ ॥

प्रकरणात् Prakaranât. from the topic under discussion, from the context च Châ, also.

2 From the context also (it follows that 'seeing' is subsidiary to devotion) —11

The section (Chhāndogya Upaniṣat, vii, 24) deals with affection primarily, because it is affection which bears the fruit (*i.e.* Mokti). It is proper that 'seeing' appearing in the same section should be subsidiary —2

दर्शनफलमिति चेत् तेन व्यवधानात् ॥ १ । २ । ३ ॥

दर्शनफलमिति Darsana-phalam, fruit of seeing एति Iti, thus चेत् Chet, If न Na, no तेन Tena, by the pronoun, he व्यवधानात् Vyavdhānat, because of interception

3 If (you say that immortality is) the fruit of 'seeing,' (we reply), no, because of interception by (the pronoun) 'he' —12

If you say that it is of the 'seeing' that immortality characterised as perpetual residence in the world of the Lord is the fruit, so that the section will have 'seeing,' and not affection, as the principal theme, and that thus the table will be turned against us we reply, No because of interception by the pronoun, 'he'. By the word 'he' in "he becomes a dweller in the world of the Lord" it is the nearest subject, namely the one who 'gets affection for the Self, that is brought forward and not the remote subject' 'he who sees thus,' since there is no reason why the reference should be to that which is separated. If you say that the section itself would be such a reason we reply, No as that would entail the fallacy of reasoning in a circle —3

दृष्टव्याच्च ॥ १ । २ । ४ ॥

दृष्टव्यात् Dṛṣṭa-vyāt from being seen वा Cha, also

4 (That knowledge is a cause of affection, and not *vice versa*, follows) also from this being seen (to be so in ordinary life) —13

For it is seen in ordinary life that the knowledge of beauty, etc., becomes the cause of a young woman's affection for a young man but not that affection becomes the cause of knowledge. The subsidiary character of knowledge is ascertained also from the fact that it is seen to subserve affection. Thus it is seen that (of first) the knowledge that Nature is cruel worthless, unlovely etc., is the cause of impurity of mind to living beings that then from the knowledge that the Self is all meritorious of unlimited majesty, owl of infinite beauty, takes place the removal of that impurity, and that thereafter arises the higher devotion. Hence it is recited

"They who think of the Supreme, whose souls are bound up in Him, who abide in Him and find their refuge in Him,

They go thither whence there is no return having all their sins removed by knowledge" (Cowell) —Gita, v, 17

And so too in the Ayurveda

"Thought, firmness and knowledge of soul, etc., are the best medicine of the mind's ailings" (Cowell) —Aṣṭāṅgahṛidayo, I, 23.—4

अत एव तदभावाद्बृवीनाम् । १ । २ । ५ ॥

अतः Atah, hence. एव Eva, verily. तदभावात् Tat-abhâvât, from the absence of that, i.e. knowledge.' वल्लवीनाम् Vallavînâm, of the milkmaids

5. Hence indeed (there was mukti) of the milkmaids in the absence of knowledge (in them, because knowledge is merely a subsidiary).—14

Just because knowledge is an accessory seen to be subservient to another's end, hence, rejecting the familiar aid of knowledge, since impurity of mind, etc., had no place in them, it is recollected that mukti accrued to the milkmaids solely by means of devotion to the Lord, which is the principal means of mukti. For instance.

"Virtuous, having all her merits cancelled by the intense rapture of thinking about Him,

And all her sins expiated by the agony of not obtaining Him.

Meditating on Him, the cause of the world, identical with the supreme Brahman,

Ceasing to breathe, one damsel of the Gopas obtained liberation"—
Visnu Purâna, V xiii. 13.

Here, by the mark of pleasure and pain, affection is inferred; whereby mukti was attained;—such is the meaning of the passage. Just as the production of the fruit (of the sacrifice) is (by means of the act performed) even with unshelled golden berries (without the exclusion of shells from the beginning); so, in the case of the milkmaids, mukti resulted from affection (without the preliminary operation of removing the foulness of mind by means of knowledge), since in them there was no foulness of mind at all. Hence also it is known that knowledge is nothing but a subsidiary means. If it were the principal means, there would be no fruit (i.e., mukti) in its absence. Nor can the 'thinking about Him' be the knowledge of the identity of the soul and Brahman, because there were not present at the same time the other causes of such knowledge, such as hearing, pondering, etc. (as laid down in the Bîkâd Åranyaka Upanîsat, IV, iv 5), but the thinking was nothing but remembrance kept up or made constant by affection. Nor is this an aitthavâda, (i.e., an inducement to the observance of an injunction previously laid down); because aitthavâdas have merits as the objects they aim at, and also because there is no injunction near (for the observance of which an inducement might be needed).—5

भक्त्या जानातीति चेत्ताभिज्ञप्त्या साहाय्यात् ॥ १ । २ । ६ ॥

भक्त्या Bhaktyâ. by devotion जानाति Jânâti, knows इति Iti, thus.

चेत् Chet, if न Na, no अभिज्ञप्त्या Abhijñaptiyâ by the knowledge of the previously known, by recognition. साहाय्यात् Sâhâyyât, from the support

6. If (you contend that the expression, Gitâ, xviii, 55) "he knows (Me) by devotion" (proves that devotion is the cause of knowledge, and not that knowledge is the cause of devotion, as we hold), (we reply). No, relying on the support (lent to our view) by (the phrase) "recognition"—15.

The author now introduces a possible objection and solves it. The objection is that the arguments based on the "section" (aphorism 11), "position of the word" (aphorism 12), and "mark" (aphorism 14) are precluded, because our view is (as suggested) in contradiction to the Sruti. For instance, there is the Sruti,

"By devotion he (re)cognises Me, how great and what I am in My essence."

"Then having known Me in My essence, he forthwith enters into Me" (Gita, xviii, 55)

In this text, just as in the text "he attends to the gārhapatya fire with an Aindrī verse" (Taittiriya Samhitā, I, v, 8) (the third case ending in aindri denotes that the Aindrī verse is the instrument), so, by the Sruti employing the case ending (in bhakti, by devotion) which (as mentioned before) is of superior force, it is determined that devotion is the cause of knowledge. Although by the aphorism (13) "(That knowledge is a cause of affection, and not vice versa, follows) also from its being seen (to be so in ordinary life)," no room is left for calling in the aid of the d'ruti, since the observed subservience of knowledge to devotion is within the reach of sense perception, still it is not within the reach of sense-perception that affection loving Brahman for its object is (to be) subserved by knowledge of which the object is Brahman, but by the observation of the fact that this is so in the case of the affection of young girls, etc., the same is to be inferred also in the case of the affection which has Brahman as its object. So that the reasoning ends in the establishment of a "mark of inference" (which, as stated, is precluded by the contrary revelation and consideration).

We reply that there is no such defect in our argument. The defect would have been committed had the Gita said only 'he recognises' but it is not so. It has said "he recognises". Recognition is said to be the cognition of that which had been previously cognised. Thus previous cognition subserving devotion is the promoter of devotion appearing in the form of the fruit of devotion." Thereafter, till it becomes firm, devotion requires the aid of

¹ The Mimamsa arranges the proofs that one thing is subsidiary to another in the following order. 1. Sruti or a deficit text, as 'let him offer with curds where curds are clearly an auxiliary part of the sacrifice. 2. Linga - sign or 'the sense of the words' as leading to an inference as to the text he divides by the fagot. here we infer that the thing divided must be a liquid like ghee since a fagot could not divide solid things like the baked flour cakes. 3. Vakyas 'the being mentioned in one sentence' as in the text (I cut) thee for food, thus saying he cuts the head. here the words ('I cut) thee for food are auxiliary to the action of cutting. 4. Prakarana: the subject matter viewed as a whole with an interdependence of its parts as in the daśa-purnavata sacrifice where the prayaja ceremonies which have no special fruit mentioned produce no parts, a mystic influence (apura) which helps forward that influences of the whole by which the worshippers obtain heaven. Here the prakarana proves them to be subsidiary. 5. Sthāna relative position' or order as the recital of the hymn sādādhvanī, etc. 'be ye purified for the divine work' in connection with the mention of the tākṣayya vessels, where this position proves that the hymn is auxiliary to the action of sprinkling those vessels. 6. Samikhyā title thus Yajurveda is called the special book for the adhvaryu priests hence in any rite mentioned in it they are prima facie to be considered as the priests employed. The order represents the relative weight attached to each the first, Sruti being the most important, the last samikhyā, the least (Cf. Jaimini & Sāraṇī III 3 14 Nyāyamālāvist, til 3 111. Mīmāṃsāporakāsa pp 4, 6, 9 Vedānta-sastra, III. 3 46 49). The objector in the text maintains that (4) (5) and (6) are precluded here by the sruti (1) from the Bhagavadgita —(Cowell)

Compare Nārade Bhakti Sāstra aphorism 30, where it is declared that Devotion is the fruit of itself!

knowledge in the form of recognition (*i.e.* constant remembrance), just as in the case of the shelling of rice which is continued by the shelling of separate grains (till the whole rice becomes clean). In order to point out that knowledge aids its effect (*i.e.* the effect of devotion), it is said : "then" *i.e.* after devotion has been made firm by the firmness of knowledge, he "enters into Me" Therefore, this is not a S'ruti, but a recital (anuvâda) which has logically come in.—6

The author makes the same sense clear (in the next aphorism).

प्रागुक्तं च ॥ १ । २ । ७ ॥

प्राप् Prâk, before. उक्तं Uktam, declared. च Cha, and

7. And (this had been) declared before.—16.

Before the passage "by devotion he recognises Me," after having stated "he becomes fit for realising Brahman" (Gîtâ, xviii, 53), it is declared :

"Having become Brahman, being contented in soul, he grieves not, nor desires.

"Feeling perfect equanimity towards all beings, he obtains the highest faith in me" (Cowell). Gîtâ, xviii, 54.

But as the devotee mentioned herein, as one who has already known Brahman, has no need of knowledge (of Brahman), it is but right that the following verse (Gîtâ, xviii, 55) should be taken to be a recital (anuvâda, and not the declaration of a new fact) —7.

एतेन विकल्पोऽपि प्रत्युक्तः ॥ १ । २ । ८ ॥

एतेन Etena, by this. विकल्पः Vikalpah, alternative, interchangeable. अपि Api, also. प्रत्युक्तः Piatyuktah, answered, refuted.

8. By this (the view that knowledge and devotion are) alternative (to each other as the means of mukti) is also refuted.—17.

It should be considered that 'By this,' *i.e.* by the ascertainment that knowledge is a subsidiary, the view also that here (*i.e.* as a means of mukti) knowledge and devotion are alternative to each other (*i.e.* both are equally efficient means of mukti), is 'answered,' *i.e.* refuted. For the principal and the subsidiary cannot be mutually alternative in regard to one and the same end. The word 'also' implies that the view that knowledge and devotion are conjoint means of mukti is also refuted on the same ground.—8.

देवभक्तिरितरस्मिन् साहचर्यात् ॥ १ । २ । ९ ॥

देवभक्तिः Deva-bhaktih, devotion to a god इतरस्मिन् Itarasmîn, in another god. साहचर्यात् Sâhacharyât, because of being associated with.

9. The (expression) "devotion to a god" (refers) to another (than the Supreme), as it is coupled with (the expression "devotion to a spiritual teacher.")—18.

Sometimes it is heard from the S'rutis:

"He who has unprema devotion to a god, and, as to a god, so to a spiritual teacher,

"To him, verily great of soul all these objects as declared reveal themselves" (S'vetasvatara Upanisat, vi, 23)

Here "devotion to a god" is to be understood to refer to a god other than the Lord, why? because it is associated with "devotion to a spiritual teacher," for there can be no such association in the case of that devotion the fruit of which is immortality. But Indra and other gods, being worshipped, procure the fruit, knowledge, to the worshipper as they do earthly good. Association (of one word with another word) also causes ascertainment, as in the case of the word uluka (meaning an awl, Indra, the son of S'akuni, a warrior in the war of the Mahâbhârata, Kanâda, etc., the reference of which in a given place is ascertained) through its association (with the other words of the context).

This explanation is added as confirmatory of the argument stated before (in aphorism 17) — 9

योगस्तु धर्यार्थमपेक्षणात् प्रयाजवत् ॥ १ । २ । १० ॥

योगः Yegali, concentration yoga यत् Tu, but, again उभयार्थम् Ubbaya artha, for the sake of both, i.e. knowledge and devotion अपेक्षणात् Apakekanat, from being looked to, needed, depended on प्रयाजवत् Prayâja vat, like the ceremony of prayâja.

10 Yoga, however, is for the sake of both (knowledge and devotion), since both look to it (for aid), as is the case with the prayâja ceremony — 19

Yaga, again, is for the sake of knowledge and is also for the sake of devotion, since a concentrated state of mind is required by both.

If you ask that, in view of the maxim "there is no connection between subsidiaries, as, being equally for the end of the principal, they stand on the same level" (Pûrvâ-dhîkâmsâ, III, 1, 22), how can yaga which is a subsidiary of the principal (i.e. devotion), be said to be a subsidiary of the subsidiary (i.e. knowledge)? The author replies "as is the case with the prayâja ceremony." As the prayâja ceremony is a subsidiary of the vâyapoya and other sacrifices, and is also a subsidiary of the dîkṣâgîya and other parts thereof, so it is here, since the identical reason exists in both the cases to make out the sense of a subsidiary having another subsidiary as its own subsidiary. Where, (however), the practice of yoga is undertaken for the sake of knowledge pure and simple, yaga does not subserve devotion.

In the same way dispassion towards worldly objects is to be considered as being for the benefit of both — 10

But you may say that it is hard to gainsay the recollection of Patañjali, "Or, through the contemplation of God (Yoga Sûtram, 1, 23), where the worship of the Lord denoted by the word 'contemplation' is said to serve the end of practising samâdhi, trance and then you may ask 'how then can devotion be the principal means?' To this the author replies

गौण्या तु समाधिसिद्धिः ॥ १ । २ । ११ ॥

गौण्या Gaunyā, by the secondary, lower, (form of devotion). तु Tu, but. समाधिसिद्धिः Samâdhi-siddhiḥ, the production of samâdhi, yogic trance.

11. But the production of samâdhi is by the lower form of devotion.—20.

'Contemplation' there (in the aphorism of Patañjali cited above) mean only the lower form of devotion, and not the higher. By the lower form of devotion is the production of samâdhi. Hence there is also no contradiction with the Smriti (*i.e.* the Yoga-Sûtram of Patañjali). And (to the same purport) there are in the very same work the concluding words (of the section on the Lord). "His name is Pranava" (*i.* 27) "Its repetition, and contemplation of the object (*i.e.* the Lord) denoted by it (make the mind steady)." (*i.* 28)—11.

हेया रागत्वादिति चैवोत्तमास्पदत्वात् सङ्घवत् ॥ १ । २ । १२ ॥

हेया Heyā, to be avoided. रागत्वात् Râga-tvât, as being an affection. इति Iti, thus. चैत् Chet, if न Na, no उत्तमास्पदत्वात् Uttama-aspada-tvât, as having an object which is laudable. सङ्घवत् Sanga-vat, as association

12. (If you say that devotion) is to be avoided, since it is an affection, (we reply). No, because it has an object which is laudable, as (is the case with) 'association.'—21.

This aphorism proceeds from the introduction of the yoga-sâstra (in the preceding aphorism). It may be said that devotion also is certainly to be avoided by one who desires mukti, because there is present in it without modification the characteristic of that affection which is mentioned in the Yoga-sâstra (Yoga-Sûtram, ii, 3, as one of the five 'afflictions'). Thus there is the aphorism: " (Nescience, egoism), affection, aversion, and love-of life are the afflictions ". If you say so, we reply, it should not be said so, because devotion has as its object something which is laudable, that is to say, because it has the Supreme Lord as its object. For (according to Patañjali) affection is not to be avoided merely on the ground of its being affection, but only on the ground of its being an affection which clings to the world. As for example, association is not to be avoided merely on the ground of its being association, but on the ground of its being an association with wicked people. So is the case here. Thus when it is said that devotion to God is to be avoided, because it is an affection, the special conditions that must be present will be that it tends to cause attachment to the world and that it is not subserving the end of mukti.

Nor is this devotion devoid of the illuminating presence of sattva; for, in such texts as " those possessing the nature of sattva, worship the gods " (Gîta, xvii, 4), it is declared that it is connected with sattva.—12

तदेव कर्मज्ञानयोगिभ्य आधिक्यशब्दात् । १ । २ । १३ ॥

तत् Tat, this, worship, devotion एव Eva, certainly कर्मज्ञानयोगिभ्य Karmi-jñâni-yogi-bhyah, to the performers of sacrificial act, the followers of

knowledge and the followers of yogi आधिक्यवदात् Adhikya svadat, from the revelation of superiority

18 This certainly (is supreme), since there is the revelation about its superiority to the performers of sacrificial acts, to the followers of knowledge, and to the followers of yoga —22

The very same worship is the principal thing or the character of being principal belongs to devotion. This is ascertained in every way indeed, since it is thus revealed

"The yogi is higher than the ascetics who are counted higher than even those who follow knowledge

"The yogi is higher than those who perform sacrificial acts, therefore, O Arjuna, be thou a yogi

'And of all yogis, who ever with his (inner) soul intent on me

"In full belief worships me he is accounted by me the most devoted' (Cowell) —Gita, vi, 46, 47

Here it is to be understood that the superiority of the persons qualified, which is due to the superiority of their respective qualifications according to asceticism, etc., is successive (i.e. of the one to the other in the order of their mention) (For) surely the superiority of a subsidiary to its principal is not established. Hence it follows that devotion is the principal —13

(It might be suggested that the above revelation is a mere arthavāda, and that what is regarded as a subsidiary is also competent to produce the desired result, i.e., mukti, and as such possesses superiority also) With a view to avoid the appearance of superiority (in the subsidiary) also by means of the lessons of the Revelation, the author reads

प्रश्ननिरूपणभ्यामाधिक्यस्तु । ११२।१४ ॥

प्रश्ननिरूपणभ्यामाधिक्यस्तु Prasha nirupana bhyam by question and answer आधिक्यस्तुः Adhikya siddheḥ, from the proof of superiority (of devotion)

14 (This revelation cited above is not an arthavāda), because of the proof of the superiority (of devotion) by means of question and answer —23

Here the whole of the twelfth chapter (of the Gita) is an example of this method of proof. The question is in the form

"They who in faith worship thee, thou constantly devoted to thee,

"And they who worship the indestructible and the unmanifested,
which of these knows most of yoga? (Cowell)

The answer is as follows

"They who fixing their mind on me, worship me, ever devoted

"Endowed with the highest belief, they are counted by me the most devoted

But they who worship the indestructible, the indissoluble, and the unmanifested,

"The all-pervading, the inconceivable, the unchangeable, the unmoved, the permanent,
 "Restraining all their senses, having equanimity of mind towards all,
 "These verily attain me, being intent on the welfare of all.
 "Their labour is the greater who fix their thoughts on the unmanifested,
 "The path of the unmanifested is with difficulty obtained by embodied beings
 "But they who are intent on me, having transferred all their actions to me,
 "And worship me, contemplating me with unfaltering concentration,
 "To them a deliverer from the sea of death and the world
 "I shall ere long be, son of Pithâ, as then thoughts are fixed on me" (Cowell) —Gîtâ, vi, 1-7.

As this question and answer proves the superiority of devotion, the passage cannot be considered to be an arthavâda. For it is well known that the form of question and answer is for the purpose of ascertainment, and not for the purpose of commendation. It is only an excess of labour and trouble that is entailed by the pursuit of a subsidiary itself (apart from the principal to which it is subsequent) —14

The author proceeds to expel the demon in the form of the apprehension which may arise from the mention of the word 'belief' (in the above passage), namely that devotion is a kind of belief.

नैव श्रद्धा तु साधारण्यात् ॥ १ । २ । १५ ॥

न Na, not श्रद्धा Eva, by any means. श्रद्धा Śraddhâ, belief तु Tu, but साधारण्यात् Sâdhâraṇyât, applying it universally

15. (Devotion should) not (be supposed to be a kind of) belief, by applying (the term, devotion) universally.—21

Devotion should by no means be apprehended to be a form of belief, because belief is a subsidiary of sacrificial acts alone. Not so is devotion to the Lord —15.

तस्यां तत्के चानवस्थानात् ॥ १ । २ । १६ ॥

तस्या Tasyâm, in this, i.e. devotion तत्के Tat-tve, that, i.e., the characteristic of being a subsidiary of belief. being found. च Cha, and. अनवस्थानात् Anavasthânat, from infinite regression.

16. (Devotion cannot be a form of belief), also because, since (in that case) devotion in the form of belief would be a subsidiary of belief, there would be infinite regression.—25

For, "He who worships Me with belief * is accounted by Me the most devoted" (Gîtâ, vi, 47).

* "Here 'belief' is subsidiary to 'faith' according to the rule 'that which characterizes the agent is a subsidiary part of the ceremony to be performed'; as in the injunction 'let him who desires heaven offer the sacrifice,' where the desire of heaven is considered to be subsidiary." —Cowell.

Snoh is tho S'rnti. Since in this verse it is found that belief is a subsidiary of devotion which is, you say, a form of belief, thoro would ensue infinito regression, os belief then would be without a subsidiary. Otherwise, if you maintain that belief also would have a subsidiary, i.e., a different belief, there would still arise the same infinito regression (as you will have to imagine subsidiary belief in turn *ad infinitum*). Therefore, (if we are to avoid this infinito regression), as (for the same reason) in the case of the opening verses of a ceremony which do not require any opening verses at their commencement, and as also in the case of the rinsing of the mouth (preliminary to a ceremony) which does not require a preliminary rinsing for itself, so in the present case belief would not be a subsidiary of devotion. (But this is in contradiction to the S'rnti quoted above which declares belief to be a subsidiary of devotion. Devotion therefore cannot be a form of belief.)

And another reason why devotion and belief cannot be treated as identical is their separate mention in such phrases as "endowed with belief and devotion" —16

ब्रह्मकाण्ड तु भक्तौ तस्यानुज्ञानाय सामान्यात् ॥ ११० । १७ ॥

प्रधाकारः Brahma kāndam, the portion of the Veda treating of Brahman तु Tu, but भक्तौ Bhaktan in respect of devotion तस्य Tasya, its अनुज्ञानात् Anuyñānāyo, from the point of knowledge सामान्यात् Samānyāt, being the same

17 But the Brahma kānda (is directed) to devotion (as its end), since, as a source of knowledge, it does not differ (from the Pūrva kānda) —26

The aphorism is addressed to one who thinks that, if knowledge were not superior to devotion, the latter portion of the Veda would not have been universally known as the Jñāna-kānda, i.e. the portion treating of knowledge (as opposed to the early portion which treats of Karma, i.e. sacrificial acts, etc.). The Brahma kānda is revealed for the purpose of devotion, and not for the purpose of knowledge since the making known of what was previously unknown is the common characteristic of both the Kāndas (so that both would equally be Jñāna kānda). Nor is it possible to regard this latter portion as laying down rules for the acquisition of knowledge, wherefore, owing to knowledge being its principal aim, it might have been described as Jñāna kānda. Therefore, the idea that it is a Jñāna Kānda is a mistake. But it is really Brahma kānda. Hence has it been aphorized "Now then, there is a wish to know Brahma" (Brahma Sūtra, I, 1 1). This therefore is a Bhakti kānda, as devotion is the object it aims at —17

This ends the second lecture of the first chapter in the Commentary on the One Hundred Aphorisms of Śāṅkilya composed by the most learned teacher Svapnośvara.

Finished also is the first chapter

Chapter II : Lecture i.

This devotion is not to be produced directly by an effort. For its production other means are to be looked for. Of these means, the intimate or internal one is knowledge; the extraneous ones are the lower form of devotion, etc. For the discrimination of these means is the commencement of the second chapter.

बुद्धिहेतुप्रवृत्तिराविशुद्धेरवाघतवत् ॥ २।१।१॥

बुद्धिहेतुप्रवृत्तिः Buddhi-hetu-pravrittih, practice of the means of knowledge. आविशुद्धे: Ā-viśuddeḥ, till (complete) purification (of the mind). आवघातयत् Avaghāta-vat, like the shelling (of rice).

1. The practice of the means of knowledge (is to be kept up till the complete purification of the mind, as (in the case of) the shelling of rice.—27.

'Knowledge' means certain knowledge about Brahman. Although this cannot be produced by efforts, still the practice of the means thereof, such as hearing, pondering, meditating, etc., is necessary for its production. Here the doubt arises whether one is to exert once only, following the maxim "the meaning of the sâstra is fulfilled when once performed," or whether one is to exert till firmness of devotion is achieved. To this it is replied. The practice of the means is necessary till the complete purification of devotion. Just as, for example, it is the intention of the injunction, "he shells the rice, that the act of shelling is to be performed till the rice is completely cleared of its husk, so, its utility having been observed, one must strive to practise knowledge and the other means till the removal of all impurity of mind—1

If it be urged that it does not follow that there is to be the practice of those acts which are subsidiary to these subsidiaries of devotion,—to this is the reply.

तदङ्गानां च ॥ २।१।२॥

तदङ्गानां Tat-angānām, of their subsidiaries, auxiliaries च 'Cha, also

2. And of their subsidiaries also.—28.

"Of their subsidiaries," i.e. of obedience to preceptors, investigation of arguments not in contradiction to the Veda, self-restraint, and so forth, also the practice is necessary. For, subsidiaries which are disorganised in their subordinate parts, are not able to contribute to the cause of the principal, just as the general is useless without his army remaining in perfect organisation.—2.

Next is considered the question of the purification of the object of knowledge.

तामैश्वर्यपरा काश्यप परत्वात् ॥ २ । १ । ३ ॥

ताम् Tam it, i.e. knowledge ऐश्वर्यपरा Aisvarya parām, directed to lordliness or majesty काश्यप Kāsyapah, a sage of that name परत्वात् Paratvāt, being other

3 Kāsyapa holds that knowledge of lordliness (is the cause of the highest good), from its being other (than the knower) — 29

The teacher Kāsyapa considers that 'it is knowledge which has as its object n being endowed with the majesty of the Supreme Lord and other attributes, produces the highest good as its fruit How so? Because this Supreme Being is other than the embodied souls since for the sake of the knowledge of one's own self there is need for the knowledge of another In this view there is no absolute distinction between the Jīva and Brahman — 3

आत्मैकपरा बादरायण ॥ २ । १ । ४ ॥

आत्मैकपरा Atmā eka prār̄anā directed to the pure self बादरायण Bādarāyanah the sage of that name

4 Bādarāyana is of opinion that knowledge of the self pure and simple (is the cause of the highest good) — 30

The teacher Bādarāyana again, considers that it is knowledge having the pure self as its object, which is the cause of the highest good And so there is the aphorism (Brahma Sūtra IV 1 3) But the Masters contemplate on Brahman as the self and teach it so to their pupils In this view, as the notion that this is Jīva that is Brahman is, false tattva jñāna knowledge of reality is the knowledge that there is but one self which is pure consciousness and therefore, it is that knowledge which obtains mukti as its fruit — 4

उभयपरा शास्त्रिहल्य शब्दोपपत्तिभ्याम् ॥ २ । १ । ५ ॥

उभयपरा Ubhaya parām directed to both, i.e. both lordliness and the self शास्त्रिहल्य Śāstrikhalya sage of that name not the author of our aphorisms शब्दोपपत्तिभ्याम् Śabdo upapatti bhyām, from Revelation and reasoning

5 Śāndilya considers that knowledge of both (lordliness and the self, is the cause of the highest good), in accordance with Revelation and reasoning — 31

The teacher Śāndilya, on the other hand, considers that it is the knowledge of both (which is the cause of the highest good) How so? Because Revelation, i.e. the Veda says so After beginning "All this verily is Brahman thence it proceeds, therein it disappears and therein it moves thus let him worship it with a tranquil mind, the Chhāndogya Upanisat (III, xiv, 1—4) disposes of the doubt about the self in the words "this is my self within my heart, this is Brahman, this shall I obtain, having passed from

hence,—I who am sure of this and have no doubt; so says Sāndilya, so says Sāndilya.” It thus declares that he who knows both these objects, obtains the fruit of realising Brahman, which is produced by prema-bhakti, that intense form of devotion called spiritual love of the Lord, directed to Brahman as its object.

Just as in the case of “Babāra Prāvāhanī desired” (Taittiriya Samhitā, VII. i. 10), there is no contradiction (of the eternal truth of the Veda) by the incorporation of the non- eternal with the eternal (in the above text where the name of Sāndilya is mentioned), for the reference is to a former Sāndilya. In reality, the Veda has the Lord as its maker. This is learnt from the Sruti also :

“ From that sacrifice universal were produced the Riks and the Sāmans,

“ Therefrom were produced the metres. the Yajus was produced from it ” (Rig-Veda, V x 90)

Reasoning also proves the point. Brahman is revealed as possessing supreme lordliness, and also as constituting the essential form of the Jīva. Thus there is the Sruti :

“ From whom verily these beings are born, by whom, when born, they live, whom they approach, whom they enter, him do thou seek to know,” (Taittiriya Upaniṣat, III, ii, 2)

And so the Gītā .

“ A portion of Me is in the animate world, become the Jīva, eternal ” (xv. 7).

This being the case, what can destroy what? Therefore, it is only that interpretation of such sentences as “That thou art,” according to which both Jīva and Brahman are established, that is reasonable.—5

वैषम्यादसिद्धिति चेन्नाभिज्ञानवद्वैशिष्ट्यात् ॥ २ । १ । ६ ॥

वैषम्यात् Vaiśamyāt, on account of incompatibility. असिद्धम् A-sidham, not proved. इति Iti, thus. चेन् Chet if न Na, no अभिज्ञानवत् Abhijñānat-vat, as in the case of recognition. अवैशिष्ट्यात् A-vaisislyāt, in the absence of distinctive mark

6. If (you say that this is) not proved on account of incompatibility, (we reply). No, (this is proved) as is recognition in the absence of the distinctive mark.—32

You may say that this itself, namely that knowledge has both lordliness and the self together in one act as its object, is not proved, on account of their incompatibility ; for incompatible is the knowledge that it is an object qualified as not being the creator of the world, etc., in regard to an object qualified as being the creator of the world, etc. We reply that this is not so. For, just as in the case of such recognition as “That is this same Devadatta,”

"That is I" the knowledge of both together is rendered possible by the fact that co-existence of two things in the same receptacle (thought) takes cognisance of that portion of them which consists in their essential non-difference, without the presence of the distinctive characteristic of the one in the other having its own distinctive characteristics inasmuch as the knowledge (for the purpose of recognition) of the distinctive characteristics of one thing in another which has its own distinctive characteristics, is a general rule which admits of exceptions.

Is it then your theory, you may ask, that the essential non-difference is brought forward not directly by the objects as specially qualified, but through indirect reference or suggestion by the objects themselves apart from their special qualifications? We reply, No, because to make known by indirect reference is discreditable, and because the cause of the bringing forward of the thing suggested is not suggestion but the presence of the circumstances which determine it. If it were not so, there might sometimes be the recollection of the thing suggested even without the circumstance determining it to be the thing suggested. Let this suffice—6

न च किलपृ पर स्यादनन्तर विशेषात् ॥ २ । १ । ७ ॥

न Na, nor च Chi, again क्लीङ् Kliṣṭah, subject to affliction पर Parah, the other, the Supreme Lord स्यात् Syat, would be अनन्तर An-anntaram, immediately after विशेषात् Visेषat, there being difference

7 Nor would the Supreme Lord be, (on our theory), subject to affliction, since immediately after (identity) there is a difference—33

Nor is it possible to say that this (*i.e.* the identity of the Jiva and Brahman) being so, the possession of affliction, etc., appertaining to the adjunct of the Jiva (*i.e.* the internal organ) would also be entailed in the case of the Supreme Lord. Because, immediately after the above knowledge of their non-difference, there is the ascertainment of their difference in the form that affliction, etc. have no connection with the self—7

ऐश्वर्ये तथेति चेद्व स्वाभाव्यात् ॥ २ । १ । ८ ॥

ऐश्वर्ये Aśvaryaem, lordliness तथा Tathā, likewise इति Iti, thus चेत् Chet, न न Na, no स्वाभाव्यात् Svābhāvyaat, being of his very nature

8 If (you say that) lordliness will be likewise (excluded from the Supreme Lord, we reply) No, because it is of His very nature—34

If you say that like affliction, etc., lordliness characterised as His being the Creator, etc. is in the same way excluded from the Supreme Lord, whereas the character of all pervadingness having been witnessed in the self is not (excluded) like affliction, etc., we reply No, because the characteristic of being the Creator, etc. appertain to the Supreme Lord's own nature. For the character of fire to be hot by nature is not altered. Therefore, the being not natural is the immediate condition of exclusion. Hence although there is

obstruction to the attribution of the darkness, etc. detected in the image, to the sun reflected in the mirror, etc., (darkness, etc. not being natural to the sun), there is surely no obstruction to the attribution of roundness, brightness, and other natural characteristics —8.

Well, the lordliness of the Supreme Lord is real ; but how is it, you may ask, that affliction, etc. are adventitious to the Jīvas ? The author declares, the cause of this difference.

अप्रतिषिद्धं परैश्वर्यं तद्भावाच्च नैवमितरेषाम् ॥ २ । १ । ६ ॥

अप्रतिषिद्धं A-pratisidham, unhindered. परैश्वर्यं Para-aiśvayam, lordliness of the Supreme. तद्भावाच्च Tat-bhāvāt, from having His substance. च Cha, and. न Na, not. एवम् Evam, so, i.e. natural. इतरेषाम् Itareṣām, of the others, i.e. of the Jīvas

9 The lordliness of the Supreme is unhindered, and because the Jīvas share His substance, affliction, etc. are not natural to them —35

For, in no Śūti whatever is the lordliness of the Supreme Lord interdicted, whereby even that which is established should be excluded. Rather from such texts as "Whose will is truth" (Chihāndoga Upanisat), it is learnt that lordliness is His nature. Nor is there any reason for abandoning the attribute that is observed in Hm, as there is in the case of the Jīva; for He is every moment the Lord, He is every moment free. But to the others than the Supreme, i.e. the Jīvas, affliction, etc. are not thus natural; why? because they share His substance. For this is revealed by such texts as "he attains to the supreme light, he is evolved by his own form" (Chihāndoga Upanisat, VIII, iii, 4). And this would not be possible, if affliction, etc. were natural to the Jīvas. It might be possible, again, if affliction etc. were the nature of the Supreme; but this is not so. Therefore, also for the reason that mukti defined as Brahman-realisation would otherwise be impossible, (it follows that) samsāra is caused to the Jīvas by their adjunct, i.e. the internal organ. Although in the case of the Supreme also, lordliness has māyā as its upādhi or special condition, still there is never an absolute dissolution of this upādhi, (and thus lordliness remains unimpaired). Of the internal organs which are the upādhis of the Jīvas, on the other hand, it is the absolute dissolution that takes place when the higher devotion is produced. But it does not follow that the māyā energy of the Lord also at the same time ceases; because, as there is an infinity of the Jīvas, activity is ever necessary on the part of the Lord for the sake of their samsāra and their worship. And so the Śruti "he as it were thinks, he as it were moves," (Brihad Āraṇyaka Upanisat) and also the Śūti "now then the declaration, Not this Not this" (Ibid.), etc. have the Jīva as their object —9

सर्वानुते किमिति चैत्यैवस्तुदध्यानन्त्यात् ॥ २ । १ । १० ॥

सर्वानुते Sarva-anuute, on the dissolution of all i.e., all the internal organs किम् Kīm, what इति Iti thus चेत् Chet, it न Na, not एवम् Evam, so दुदध्यानन्त्यात् Buddhi-ānanyāt, from the infinity of the internal organs

10 (If you ask), on the dissolution of all, what (is the use of lordliness)? (we reply), Not so, owing to the infinity of internal organs — 86

Now, even if mukti (of the Jīva) is gradual, when there will be the dissolution of all internal organs (one after another), the upâdhi of the Supreme will only be lost from the absence of any purpose to serve, there will be absolute dissolution of this also what is the good, then, you may ask of attributing lordliness to the nature of the Supreme? We reply, it never so happens since the number of the internal organs which are the adjuncts of the Jīva is infinite, such a time itself will never be. Hence it is right that lordliness should be natural to the Supreme.

Nor is the case for such a time to come made out by the argument that all antecedent non existences (in other words, potential existences, or of the jar, e.g., before its actual production) cause the production of their opposites (in other words emergent or actual existences) from their being antecedent non existences, (for if they did not produce their opposites they would not be antecedent non existences but would be absolute non existences) (for then, however infinite the number of the Jīvas may be the antecedent non existences of their mukti are bound to produce their opposite i.e., mukti. This being so a time will surely come when all the Jīvas will attain mukti and there will be left no necessity for the continuance of the lordships of the Supreme. So that lordliness cannot be natural to Him) (In this view it must be held that all antecedent non existences had once produced their opposites or that there was a time when none of them produced any effect) Now, if you say that at one time they had all produced their opposites we reply No, since in that case your argument would be unanswerable (meo it would then be admitted by you that even after the Jīvas had once attained mukti they no again, or there were others who are, in a state of bondage). On the other hand, inference of a time in which none of them produced any effect would be absolutely devoid of reason. Otherwise, by the inference that all antecedent non existences had at a certain time not produced their opposites an antecedent time would be established in which there was yet no destruction or emergent non existence.

If you say that such an idea as 'May be I am the Jīvi who will not attain mukti' (which is not uncommon) will entail an absence of effort towards mukti we reply, even if there be uncertainty as to the fruit, when there is certainty as to devotion being the means thereof there should rather be nativity towards that means. On the contrary it will be the certainty as to the mukti of all (by the mere operation of the antecedent non existences of mukti), which you advocate, that will entail absence of nativity towards the attainment of mukti — 10

If lordliness defined as the being the material cause be natural to the Supreme, then this would lead, you may say to nothing but His being subject to change, as is the case with clay, etc. To this it is replied

प्रकृत्यन्तरालादेकार्यं चित्सत्वेनानुवर्त्तमानात् ॥१ । १।११॥

प्रकृत्यन्तरालात् Prakṛiti antarālat, from the medium of Prakṛiti, matter

चैकार्यं A-vakâryam, immutability. चित्सत्त्वेन Chit-sattvena, by existence in the form of the intelligent. अनुवर्तमानात् Anu-varttamânat, from entering, from being present.

11. Since Prakriti is the medium, the Supreme is not subject to change, from entering Prakriti as a manifestation of the Intelligent.—37

What is called Prakriti is the material cause of all insensate effects. This is subject to change; but not so Brahman. The Supreme's being the creator, etc., consists in existence which is a form of the manifestation of Brahman and in his entering into Prakriti. Nor is it possible to say that Prakriti itself is existence, because this would entail the non-existence of the Jîvas, as they are other than Prakriti. Therefore, the Supreme has as His nature the being the Creator, etc., through the medium of mâyâ energy characterised as Prakriti; hence He is not subject to change. For a magician, creating by magic, does not become the effect of his magic (Similarly, the Supreme, creating by mâyâ, does not become an effect of mâyâ, and therefore, subject to change).

Although by reason of the identity of cause and effect, the very fact of being an effect means the being changed, and although liability to change in this sense surely exists in the Supreme, yet He is not subject to change by a change of essential form as in the case of milk (becoming curds), etc.

Or, we may explain that He is not subject to change any more than the potter's stick is in reference to the jar, since it is not the cause of any other change than that produced in the jar.

Hence it is said "through the medium of Prakriti".—11.

If then mâyâ is the material cause of the world, the world is founded on mâyâ alone; how then, you may ask, is the foundation of the world on Brahman established by the Sûti "on Him is all founded," (Taittîya Khila Upanisat)? To this the reply is as follows

तत्प्रतिष्ठा गृहपीडवत् ॥ २ । १ । १२ ॥

तत्प्रतिष्ठा Tat-pratisthâ foundation on Him गृहपीडवत् Gruhapîḍavat, like a stool in a house

12 Foundation on Him (is not incompatible), as in the case of a stool in a house—38

On Him, i.e., on Brahman, even the foundation of the changes of mâyâ is not incompatible, "as in the case of a stool in a house." Just as even of a man seated on a stool inside a house, we say "he is seated in the house," "he is seated on a stool" so it is here also.—12.

If so, then, is not, you may ask, Brahman otherwise established as being Prakriti itself? To this it is replied:

सिथोऽपेक्षणादुभयम् ॥ २ । १ । १३ ॥

सिथः Mithah, mutual अपेक्षणात् Apêksanât, from requiring उभयम् Ubhayam, both, i.e. both Brahman and Prakriti.

13 As they mutually need each other, both (Brahman and Prakṛiti are causes) —39

Brahman and Prakṛiti, both of them, are causes. Because the intelligent (Brahman) and the non intelligent (Prakṛiti) are mutually needed by each other for the sake of their own knowledge and also for being the support of their respective powers, which of them can overlook the other?—13

The author now devotes on enumeration of categories in order to simplify their use or employment in his work

चेत्याचितोर्न तृतीयम् ॥ २।१।१४ ॥

चेत्याचितोः Chetyā chitoh, beside the knowable and the knower न ना, न तृतीयम् Tṛtīyam third

14 There is no third beside the knowable and the knower —
40

Knowable is Prakṛiti, Knower is Brahman,—beside them there is in this treatise no other third principle recognised, such is the meaning. If you say that the existence or non existence of a third does not matter, we reply that what the author means is that to be the knower is denied to what is different from Brahman, and that to be the knowable is denied to what is different from Prakṛiti.—14

Now you may say that if there is no connection between Prakṛiti and Purusha (Brahman) there is no end of all effects while on the other hand, if there is a connection, this itself is the third (which is denied). To this the author replies

युक्तौ च सम्परायात् ॥ २।१।१५ ॥

युक्तौ United, united च Cha, and सम्परायात् Sampratyat, from beginninglessness

15 And (both are) united together, because (they are) beginningless —41

The word "mutually" follows from aphorism 34. They, i.e. Prakṛiti and Purusha under reference are of the form of correlatives to each other it is not that there is between them some extraneous connection why? 'from beginninglessness' i.e. from the very fact that they are beginningless. And thus in the Gītā (iii 19) 'Prakṛiti and also Purusha, know that both of them are beginningless'

Now, if you say, let there be a different connection which is also beginningless we reply No, because as the inseparable and non inseparable are the alternatives, they do not admit of a third—15

But Prakṛiti is certainly false, because, it is of the form of māya, as appears from such Sretis as "Let him know that Prakṛiti is māya, and that Mahesvara is he to whom māya belongs" (Svetāśvatara Upaniṣat iv 10) how is it therefore you may ask, declared as the category of the "knowable"? To this the author replies —

शक्तित्वान्नानृतं वेद्यम् ॥ २ । १ । १६ ॥

शक्तित्वात् Śakti-tvât. from being a power. नः Na, not अनृतं Anrita or false. वेद्यम् Vedyam, the knowable.

16. The knowable is not false, because it is a power.—42.

The “knowable,” i.e. Pradhâna (another name of Prakriti), “not false,” does not deserve to be false; why? because of the very fact that it is a power. For a magician, without the power of magic, has no power for the creation of a given extraneous thing. Moreover, the Sûti “But how gentle youth, could it be so that the existent were produced from the non-existent?” (Chhândogya Upanisat, VI. ii. 2) which declares the reality of the cause inferred by the reality of the effect reveals the existence of all, and not falseness. There is, again, always in the creation of the Lord the necessity for a concomitant cause corresponding (to the thing created, i.e. for Prakriti which therefore cannot be false), because it is creation by an intelligent being, just as in the creation of the magician (there is the necessity for magic as a concomitant cause corresponding in nature to the magician’s creation).

Nor is a different concomitant cause furnished, as you may suggest, by adrista (ment and dement), etc., because it is simpler to assume the necessity for a single power (i.e. Prakriti, instead of an indefinite number of adrista etc.), and because there is no evidence that adrista is the cause of anything except worldly experience and the means thereof. Again, as a number of these other causes will inevitably wander together in all effects, there is proof of one eternal concomitant power. On the other hand, the supposition of many other causes subsidiary to this one, operating towards the fruit, is not an offence against the law of parsimony. An elaboration of this point will be found in the third chapter.—16.

The discussion (in aphorism 43) started as a digression is thus dismissed. The author now pursues the matter under consideration.

तत्परिशुद्धिषुश्च गम्या लोकवल्लभेभ्यः ॥ २ । १ । १७ ॥

तत्परिशुद्धि Tat-parîśuddhi, the purity thereof, i.e. of devotion च Cha, and गम्या Gamyâ, to be inferred लोकवत् Loka-vat, as in common life लिङ्गेभ्यः Lingebhyah, by means of marks or signs.

17 And its complete purity is to be inferred by means of marks, as in common life—43

Although devotion is no doubt an object of sense-perception (*if* internal organ which is mind) through such cognitions as “I worship.” “I have affection,” etc., just as through such cognitions as “I know,” “I will,” etc., knowledge and volition are objects of sense-perception; still its complete purity, characterised by being informed with deeper and stronger impressions, is not possible to know through sense-perception, just as in the case of the

authoritativeness of knowledge. Therefore, its isoortainment is by means of marks only, as in common life. Just as in common life the greater or less degrees of affection are inferred by means of its physical expressions such as tears, horripilation, etc., when one listens to discourses, etc., about the object of affection, so is it here — 17

The author next declares that not only are there marks as in life, but that such marks are abundantly obtained also from the recorded recollection of great sages.

**सम्मानबहुमानप्रीतिविरहेतरविचिकित्सामहिमख्यातितदर्थे
प्राणस्थानतदीयतासर्वतद्भावाप्रातिकूल्यादीनि च स्मरणेभ्यो
वाहुल्यात् ॥ २ । १ । १६ ॥**

सम्मानबहुमानप्रीतिविरहेतरविचिकित्सामहिमख्यातितदर्थस्थानतदीयतासर्वतद्भावाप्रातिकूल्यादीनि च स्मरणेभ्यो वाहुल्यात् Sammāna bahumāna prīti viraha itaravichikitsā mahimakhyātī tadārthanprānasthāna tidiyata sarvātadbhava apratikūlāya udīni honour, esteem, delight, forlornness, doubt as regards others' celebration of glory, preservation of life for his sake sense of belonging to him his omnipresence resignation to his will, etc. च Chri and स्मरणेभ्यो Smaranebhīyāḥ from the Recollections, the Smritis वाहुल्यात् Bahulyāt, in plenty

18 And from the Recollections (are obtained) in abundance such marks as honour, esteem, delight, forlornness, doubt as regards others, celebration of glory, preservation of life for his sake, sense of belonging to him, his omnipresence, resignation to his will, etc. — 44

(i) "Honour, as in the case of Arjuna"

To rise up before Kṛṣṇa, the winner of wealth (Arjuna), in whatever circumstances

"Never forgets, being of virtuous soul, with devotion and with love" (Mahābhārata Drona Parva, I, 2823)

(ii) "Esteem as in the case of Ikṣvāku"

"Through fondness for his name to the deer and lotus looking like him"

"Even to the cloud which had his colour, the king showed a toem" (Nṛisinha Purāna xxv, 22)

(iii) "Delight," as in the case of Vidyura

"What delight, O lotus-eyed, I feel from thy coming as its cause,

"Why should it be told thou who art the inner soul of all?"

(Mahābhārata Udyoga Parva lxxxviii 3114)

* The Pṛabhakara school of the Mīmāṃsa held that knowledge is an object of internal perception and its correctness (or authoritativeness pramāṇa) is cognised by the same set of cognition as the knowledge itself. There is 1 the perception of the object i.e. 'this is a jar', 2, the consciousness of this perception i.e. 'I perceive the jar' 3 simultaneously with (2) the cognition of the truth of the perception. The Nyāya holds that the three steps are successive and the last is gained by inference not by direct consciousness. If it were gained by direct consciousness there could be no such thing as doubt. — Cowell

(iv) "Foilorness," as in the case of the milkmaids.

"Sayest thou, we should not talk thus in the presence of our superiors?"

"What can superiors do for us who are burned with the fire of separation?" (Viṣṇu Purāṇa, V, xviii, 22).

(v) "Doubt as regards others," as in the case of the inhabitants of Śvetadvīpa, who even seeing that it was Nārada who arrived, felt his presence as a hindrance to their worship of Viṣṇu. As also in the case of Upamanyu :

"Fain would I be even a worm or a grasshopper, at S'ankara's command,

"Rather than desire even the three worlds, if given, Indra, by thee" (Mahābhārata, Anuśāsana Parva, I, 7077).

(vi) "Celebration of glory," as in the case of Yama.

"Addressed Yama the sinful one, in hell tormented.

"Why not worshipped by thee the god Keśava, the killer of sorrow?" (Nrīsimha Purāṇa, viii, 21).

"Looking at his emissary, noose in hand, whispers Yama in his ear :

"Avoid thou those in Madhusūdana repos'd: lord am I of other men, but not of Vaiṣṇavas" (Viṣṇu Purāṇa, III, vii, 14).

(vii) "Preservation of life for his sake," as in the case of Hanumān : He himself has declared :

"As long as in the world shall circulate thy story purifying the hearts of men,

"Shall I remain on the earth so long, obeying the command of thee" (Rāmāyaṇa, Uttara Kāṇḍa, cviii, 31)

Or, "preservation of life for his sake" may mean the preservation of life by Nārada and others even after they had accomplished all their ends, simply for the sake of worshipping Hīm. Hence there is the Śruti. "To whom all the gods, those who seek mukti, and also the reciters of the Veda do obeisance" (Nrīsimhatāpanī, khanda vi).

(viii) "Sense of belonging to him," as in the case of Uparichara Vasu.

"His kingdom and his wealth, his wife and so his chariot too,

"Regards he always, all is of the Lord."

(Mahābhārata, Sānti Parva, ccclxxvii, 12718)

(ix) "His omnipresence" in all beings, as is well known in the case of Prahlāda. Declared also by Prahlāda himself

"Thus in beings one and all devotion which wavers not,

"Should the wise have knowing Hail is all" (Viṣṇu Purāṇa, I, xix, 9)

(x) "Resignation to his will," as in the case of Bhiṣma, even when the Lord approached to kill him. By Bhiṣma himself it has been declared,

"Come, lord of the gods, home of the world,

"Adoration to thee, bearing in thy hand bow, club, and sword,

"Fell me by force, O ruler of the world, from the chariot with pennant flying,

"Thou who marvellous prowess in battle shonest'

(Mahabharata, Bhishma Parvan, lvi, 2604)

From the word "etc" the actions of Uddhava, Akshara, and others are to be understood

Although this : e reference to marks has been mentioned in "because it is the opposite of hatred" (ephorism 6), still the distinction (of the present from the previous declaration) is that there it was mentioned as a mark of affection, whereas here it is mentioned as a mark of the complete purity of deep devotion.—18

But amongst those who have affection for their master, hatred, jealousy, etc are felt by those who receive a less degree of his favour, towards those who receive a greater portion of it. If you then ask, are these also the signs? the author replies, No

द्वेषादयस्तु नैवम् ॥ २ । १ । १६ ॥

द्वेषादय Dvesa Adoyah, hatred, etc, य Tu, but न Na, not एवम् Erum,

so

19 But hatred, etc are not so—45

I e from their very incompatibility, as has been declared by the divine Vyasa

"Neither anger, nor envy, nor greed, nor any wicked thought takes place in righteous people devoted to Purusottama" (Mahabharata, Anusasana Parvan, cxlii, 769)

In the case of Sisupala, on the other hand, the order of evolution was just as follows from hatred, constant remembrance, thence supreme devotion, thence mukti.—19

Now, these marks of devotion that are recollect, generally relate to the incarnations of the Lord as its object, but devotion because it is, as you hold, to be produced from the knowledge of Brahman, should, you may say, properly have the All-Full (i e the Supreme Lord, and not His incarnations) as its object. The doubt having been thus raised, the author declares the conclusion (of the discussion on this doubt)

तद्वाक्यशेषात् प्रादुर्भविष्यपि सा ॥ २ । १ । २० ॥

तद् Tut, therefore वाक्यशेषात् Valkya sevāt, from the summing up, from the concluding sentences, of the section प्रादुर्भविष्य Prādurbhāvatu, in respect of manifestations अपि Api, also शा Śā, devotion

20 Therefore, from the summing up, (it is seen that) the higher devotion (arises) in respect of the manifestations also—46

"Śā" the higher devotion may also have the manifested Self as its object. How do you know this? "From the summing up For the purpose of the subject proposed in 'The worshippers of the gods go to the gods my worshippers go to me also' (Gita, vii, 23) the argument is logically summed up in the denunciation of devotion to other gods in

"Whoever devotee wishes to worship whatsoever form with faith,

"To them respectively I ordain unshaken faith in those forms"

(Gita, vii, 21)

Here the object in view would have been fulfilled by saying this much that "whoever devotee *** whatsoever (deities)." But the text has gone so far as to refer to "form." It is therefore inferred that devotion is also directed to the form (manifestation or incarnation) as its proper object. It is also devotion that the section treats of —20

जन्मकर्मविदश्चाजन्मूरदात् ॥ २ । १ । २१ ॥

जन्मकर्मवदः: Janma-karma-vidah, of the knower of birth and action. च Chā, and आजन्म A-janma, cessation of birth गच्छात् Gacchāt, from the Revelation.

21. And of one who knows (His) birth and action, there is no further birth, according to Revelation —47

"Birth" the Lord's assumption of a body is for the sake of such acts as the production of the Veda, destruction of the demons, showing himself to the devotees, which cannot be performed without a body. And "action" is such as the production of the Veda, etc. These secure as their fruit the non-existence of birth after death to him who knows the truth about them. As, for instance, declares the Lord :

"My birth and action divine who knows in truth,

"Leaving body he is born no more, but goes to Me, O Arjuna."

(Gītā, iv, 9)

Nor does it follow that immortality is the direct fruit of the knowledge of His birth and action. But through the abolition of the impurity of mind, which results from it, this knowledge, by producing that higher devotion which has for its object the Supreme Lord as conditioned by birth and action, comes to produce non-existence of birth as the fruit. Therefore, it is learnt from the Revelation itself that the higher devotion may have as its object the Lord appearing as an incarnation —21.

तत्त्वं दिव्यं स्वशक्तिमात्रोद्भवात् ॥ २ । १ । २२ ॥

तत् Tat, that, i.e. birth and action च Chā, and दिव्यं Divyam, divine स्वशक्तिमात्रोद्भवात्. Sva-sakti-mâtra-udbhavat, from production solely by his own power.

22. And His birth and action are divine, as their production is solely by His own power.—48

"My birth and My action are divine," (says the Gītā, iv, 9). Here what does divineness imply? It cannot imply that these are produced through merit, because, there is in Him an absence of contact with merit, as there is no proof that adrîsta (merit and demerit) belongs to Him. Nor can it imply that these are produced in heaven, for then the character of divineness would not apply to His birth in the world of our earth. But it implies that like the embodiment of the Jîva, His body is not produced from the five elements as its material causes, but is, on the contrary, produced by His own mâyâ power. Hence there is the declaration of the Lord to Nârada in the Moksâ-

dharma (portion of the Mahâbhârata, ccxli, 12909)

"Mâyâ thus is created by Me, that thou seest Me, Narada "

So also in the Gita (ii, 6)

"Though I am unborn, of unchangeable essence, though I am the lord of all beings,

Let entering My own Prakriti, I am born by the form of My mâyâ"

Nor is its not being composed of the elements any bar to its being a body, for to be composed of the elements is invariably necessary only in the case of a body which is to be the seat of worldly experience (caused by adrista, and adrisita, as stated above does not exist in the case of the incarnations)

Now, if you say that its being the seat of worldly experience is the very thing which constitutes its being a body, (and that what is not so, is not a body), we reply, No since it is simpler to hold that its being a body consists in its being the basis or support of exertion. The being an exertion is a particular jati or generic property belonging to the class of action and not that action as such is exertion, as in that case we shall have to apply the term to the action, i.e., movement or change, taking place in a dead body. Nor does the being an exertion consists in its being an action produced by direct volition, as in that case we shall have to predicate in the case of a pot and the like that they exert since all action is produced by the direct volition of the Supreme Lord. And thus by the argument which enables us to know the nature of the body assumed by the Supreme Lord there is also proof of the exertion appearing in that body and so no less to the discussion here.

Nor is the number of tattvas or elementary principles exceeded by the proof of the body of the Supreme Lord because like a pot and the like, it will not be an elementary principle at all, inasmuch as it does not serve as the material cause of the universe, nor again does it serve as the prototype of the sense organs" — 22

But when He has no purpose of His own to accomplish being all full, how does He engage in activity? Such an enquiry being possible, the author declares

मुख्यं तस्य हि कारण्यम् ॥ २ । १ । २२ ।

मुख्यं Mukhyam, primary तस्य Tasya his हि Hi, for कारण्यम् Kârunyam, kindness, compassion

23 His compassion (which is) primary, (is the cause of His activity) — 49

* Sandilya holds that Krishna is really a form of the Supreme Brahman (see Comm on Aph 53) but his body is not a separate primary principle (tat-tva) from the acknowledged 26 of the Vedânta as it is not a tattva at all. The 26 tattwas are divided first into two great classes, as intelligent (âtmâ) and non-intelligent (ashtâ). The former includes Jâwarâ and the individual soul, the second all the rest. But the second is in turn divided into general (vyâpaka) and special (vyâpaya) the special are the five elements and the eleven senses and organs. The general are matter (i.e. Jâwarâ's maya power), intellect and egoism (see Comm on Aph 57). The special spring from the general as their material cause and in them the masses produce all the different individual existences (as pâla etc.) in the world. But the divine body of Krishna is not like the special tattwas as nothing in the gross world springs from it nor can it be like the general tattwas, because these are the material causes of the elements, senses, organs etc. but this divine body is not the material cause of anything. (Of the Tattwas kanmudi in its Comm on Sankhya Karika, aphorism 5 where it is shown that such effects, as pâla etc cannot be called tattwas) — Cowell

For, in common life men call them compassionate who exert themselves for the destruction of the sufferings of others without any ulterior motive. But this application of the word to them is not in its primary sense ; for it is not possible that the destruction of suffering by them should be without any ulterior thought, since their exertion is for the destruction of the pain caused to them by pity, or at any rate, for the sake of attaining merit. Nor, again, would the primary sense of the word "compassionate" be preserved if it is applied to one who exerts himself for the mere destruction of the suffering of others (mere destruction, i. e., destruction without the qualification of being 'without any ulterior thought'); because men do not call one compassionate who is influenced by the ulterior thought of thereby gaining wealth, etc. But it is to the Lord alone who destroys the afflictions of others without any ulterior thought, that compassion belongs in its primary sense. The very same application of the word, compassion, that is made to Him, is made in a secondary sense to those who seek to serve other purposes by their exertion towards the destruction of the sufferings of others. It follows therefore that His activity proceeds from His own compassion, having regard at the same time to the adrista that will be produced thereby —23.

But since there is by such texts as e. g., "amongst men, the king" (Gîta, x, 27), the declaration that all vibhûtis, glories or pre-eminent manifestations of the power of the Lord, (as distinguished from His incarnations), are also of the form of the Lord, would not, you may ask, mukti result also from devotion to the king, etc ? To this the author replies.

प्राणित्वान्विभूतिषु ॥ २।९।२४ ॥

प्राणित्वात् Prâni-tvât, from being connected with prâna or life-breath. न Na, not. विभूतिषु Vibhûtisu, to the glories or pre-eminent manifestations of the power of the Lord.

24. (Mukti does) not (result from devotion) to the vibhûtis, because they are connected with the prâna.—50.

The higher devotion which has as its object the being alone which is unconditioned by the adjuncts of the Jîva, has mukti as its fruit, but not affection for the king, etc, who are connected with the adjuncts of the Jîva in the shape of the prâna, the internal organs, etc.—24.

द्युतराजसेवयोः प्रतिषेधाच्च ॥ २।९।२५ ॥

द्युतराजसेवयोः Dyuta-râja-sevayoh, of playing with dice and of worshipping the king. प्रतिषेधात् Pratisedhât, from prohibition. च Cha, and.

25. And because there is the prohibition of worshipping the king as well as of playing with dice, (the king as a vibhûti cannot be identical with the Almighty)—51.

In the Dharma Sâstras there is recollected the prohibition of playing with dice and of worshipping the king. There would have been no such prohibition, if the king were identical with the Supreme Lord —25.

वासुदेवे पीति चेत्कारमात्रत्वात् ॥ २।१।२६॥

वासुदेवे Vāsudeva, in regard to Vāsudeva, Krisna, who is mentioned among the vibhūtis एष अपि, also इति Iti, thus चेत् Chet, if न Na, no आकारमात्रत्वात् Ākāra mātra tvat̄ fram being a mere form

26 If (you say that the same prohibition would apply) to Kṛīga Vāsudeva also; (we reply) No because (Krisna was not a Jīva like others, but) his was merely the form (in which the Lord himself was present)—52

But there is also the revelation among the vibhūtis viz “I am Vāsudeva among the Vṛishnis” (Gītā x, 37), so that like the king, etc., he too, you may say, is not to be regarded as identical with the Supreme Lord, and therefore is not to be worshipped at all. We reply that sooh is not the case, because it is the supreme Brahman which took the mere form of Krisna, as Perāsara declares

“A man is delivered from all sins who hears the race of Yadu,

“Wherein descended the Supreme Brahman called Visno in human form” (Visnū Purāna, IV, xi, 2)

This would not be so, if Krisna were a Jīva —26

प्रत्यभिज्ञानात् ॥ २।१।२७॥

प्रत्यभिज्ञानात् Prati abhijñānaṭ, from recognition च चे also

27 And also from recognition (of Krisna as Brahman in the Scriptures, it follows that Krisna is Brahman, and therefore to be worshipped with the higher devotion) —53

And the recognition of the Supreme Brahman in the abject known as Vāsudeva is found in the Sruti (Nārāyaṇa Upaniṣat, Atharvaviras vi, 9)

“The son of Devaki is Visnu the destroyer of Madhu is Viṣṇu”

“Ta Nārāyaṇa present in all beings, one the sun of all, unassisted, the essence of the Supreme Brahman”

Such recognition is also recollectcd in the Smṛiti. For example, Mārkandeya said to Yudhiṣṭhīra from the memory of what he had witnessed at the time of a pralaya or world dissolution

“That God who was beheld by me of old having eyes laog as a lotuspetal,

“Is now, O tiger of men, thus awa relation, Janārdana”

Mahabharata, Veena Parvan, alxxxix, 13002)

So again, having heard that the Lord is verily not to be seen even by means of penances, Jauamejaya says

‘Verily the Lord, worshipped by the world, is not to be seen even by penances,

"Him have they seen immediately, adorned with the Sivatwa mark
Mahābhāīata, Śānti Parvan, Mokṣa Dharma, ccclv, 13325.

The word 'also' supplies the further reason why Krisna Vasudeva is to be worshipped, viz., the recollection in the Smṛiti that the devotees of Kṛiṣṇa have also attained the limit of immortality—27

If you ask, why then has Vāsudeva been celebrated as one of the vibhūtis, the author replies.

वृष्णिषु श्रैष्ट्येन तत् ॥ २ । १ । २६ ॥

वृष्णिषु Vṛiṣṇiṣu, among the Vṛiṣṇis. श्रैष्ट्येन Śrāṣṭyena, by reason of superiority, pre-eminence तत् Tat, that i.e. celebration among the vibhūti-

28 His celebration as a vibhūti is by virtue of his pre-eminence.—54.

The declaration of the vibhūtis is solely for the purpose of opening the eyes of the reader to the fact that it is to the Supreme Lord to Whom belongs all pre-eminence mentioned in such passages as 'Among the Ādityas I am Viṣṇu' (Gītā, x, 21), etc.; and so too in the case of Vāsudeva: also, the celebration of Vāsudeva among the vibhūtis is for the purpose of opening the eyes of the reader to this fact only that He is the most excellent one among the Viṣṇus.—28.

एवं प्रसिद्धेषु च ॥ २ । १ । २६ ॥

एव इति, similarly. प्रसिद्धेषु Prasiddheṣu, in regard to well-known incarnations च Cha, and.

29. And similarly in regard to well-known incarnations.—55.

'Similarly,' i.e. in the same way as in the case of Vāsudeva, it should be understood that devotion to the other well-known incarnations such as Varāha, Nṛisinha, Vāmana, Rāma, etc. also produces mukti as its limit owing to these incarnations possessing the characteristic mark of Brahman. Or, the aphorism may mean that 'similarly,' i.e., by means of their possessing the characteristic mark of Brahman, the idea of excellence only is to be formed in regard to the objects which have been recited as vibhūtis in such passages as "Among the Rudras I am Śaukra" (Gītā, x, 23) etc. For it is declared in the Skanda Purāna (Kāśikhaṇḍa, Pūrvabhāga, vvviii, 181).

"Whoever would declare the difference of Viṣṇu and Rudra, or between Śrī and Gani,.

That utterance of the erring fool is repugnant to the Sāstria"

The proof of Śaukra's possessing the characteristic mark of Brahman is abundantly found in the Smṛiti, etc.—29

Thus ends the first lecture of the second chapter in the Commentary on the One Hundred Aphorisms of Śāndilya composed by the most learned teacher Svapneśvara.

Chapter II Lecture 11

The two manifest subsidiaries of Devotion, namely knowledge and yoga, have been declared. Now the secondary forms of Devotion are declared, which become fruitful by way of destroying vices which hinder the development of the higher devotion.

मत्कृपा भजनोपसहाराद्गौण्या परायैतद्वेतुलत्रात् ॥ २ । २ । १ ॥

मत्कृपा Bhaktvā, by devotion भजनोपसहारात् Bhajana upasamharat, from the conclusion of the topic with worship by devotion गौण्या Gaunya, by the secondary devotion पराया Parayā, for the higher devotion एतद्वेतुलत्रात् Etat-hete tv it, from being the subsidiary means of it

1 From the conclusion (of the topic of the higher devotion in the Gita), with "worship by devotion, (the expression must mean) "worship by the secondary devotion," (as the secondary devotion is needed for the higher devotion), since it is the subsidiary means thereof —56

After reciting or referring to the higher devotion established in the seventh chapter, by the expression 'They worship Me with undiverted minds, having known Me as the origin of all beings, and as the imperishable' (Gita, ix, 13) it is next declared in the Gita (ix, 14)

'Always celebrating My names and deeds in song, and striving, firm in their vow,

"And bowing to Me, with devotion, entering in deep meditation, they serve Me, variously

Thereafter follows the conclusion of the topic in the declaration,

"But they who worship Me with devotion, are in Me, and I also in them" (Gita, ix, 29)

Hence here, just as in the case of Let one sacrifice with ohutra" (Tattiriyā Śmṛitī II iv, 6), one must contemplate the fruit (higher devotion) as residing in the same subject as the worship of which the name is devotion, such is the meaning. For, the no of devotion is a name for worship is obtained from the fact of the word devotion having been applied to devotion to the Lord in such texts as he who has devotion to one (i.e. Me) only, is prominent" (Gita, vii, 17), and further the words bhakti and bhajana have one and the same sense (both being derived from the same root bhaj)

"This alludes to Mimamsa discussion on the text 'Let him who desires cattle sacrifices with the chitra'. A discussion is raised (Nyaya mala visaka i 4 3) as to the meaning of chitra — is it merely the name of a sacrifice so called from the six various objects honey, ghee, etc offered in it or does it mean the spotted she goat which is the Agnisevya victim? The Mimamsa decides that chitra here means the name of the sacrifice as in this way the desired fruit (cattle) and the prescribed means (the chitra sacrifice) will both belong to (or reside in) the same subject the offering. If it had meant the spotted she goat used as a victim in the Agnisevya sacrifice then is the words 'let him who desires cattle sacrifices with the spotted she goat' the fruit would have belonged to the sacrifice but the spotted she goat would have been a characteristic of the sacrifice and belonged to it, and thus we should have had *vaidika* *karanya* — Cowell

Nor, again, is the higher devotion here enjoined as if it were a fruit which could be produced ; because it cannot be so enjoined, as it is not a thing which can be produced by an effort of will (*vide* aphorism 7). Nor even is its being the cause of the supreme good herein first revealed, as if it were not known before ; because the revelation thereof is also found in the same seventh chapter in such declarations as “ My devotees go to Me also ” (Gîtâ, vii, 23). But the significance of the text (“ But they who worship Me with devotion, are in Me, and I also in them,” Gîtâ ix, 29) is. The necessity for some means for the destruction of the hindrances to the higher devotion, introduces the ‘celebration of His names and deeds in song,’ etc.; these are indicated by the word, devotion, in the instrumental case (in ix, 14) in a secondary sense, and their being the means of the higher devotion is enjoined thereby ; and then to supplement the injunction by an arthavâda or recommendation, a complement is added to the sentence in the words “ they are in Me, and I in them also.” Otherwise, if you take the word, devotion, as having been used in its primary sense of the higher devotion, the sense would be split in two viz that worship is to be performed with devotion, and that by worship there will be the rest in Me, (and the sense conveyed would contradict the established fact that the fruit, mukti, results direct from the higher devotion)

As celebration of the names and deeds of the Lord and other acts are only the means of devotion, the secondary application of the word, devotion, to them, as in the case of “ ghee verily is length of life ” (Taittîya Samhitâ, II, iii, 2), can be easily grasped by the suggestion of the primary sense. Or, by the derivation “ by these is worshipped,” the word devotion is applied to them in the same way as is the word udhbhid, i.e. that by which something, e.g. cattle, is dug up, applied to the sacrifice so called (*vide* Âśvalâyana Sâṅkârti, IX. viii) Or, again, the use of the word is secondary, because it is read in the class of words denoting worship by ‘ Four kinds of men worship Me ’ (Gîtâ, vii, 16), as is the case with the word, creation, or because it is associated with the attribute “ generous,” as the Gîtâ declares : “ All these are without exception generous ” (viii, 18) —1.

रागार्थप्रकीर्तिसाहचर्याच्छ्वेतरेषाम् ॥ २ । २ । २ ॥

रागार्थप्रकीर्तिसाहचर्यात् Râga-artha-prakîrti-sâhabacharyât, through association with celebration of His names and deeds in song, the object of which is affection. च Cha, and इतरेषां Itareṣâm, of the other forms of secondary devotion

2. The celebration of His names and deeds in song has as its object the production of affection for Him ; and since the other forms of secondary devotion are associated with such celebration (in the Gîtâ, ix, 14), the same is also their object.—57.

For thus is it revealed.

“ Well is the world, O lord of the senses, delighted and filled with love at thy praises ” (Cowell) —Gîtâ, xi, 36

Here it is directly revealed that the celebration of His names and deeds has as its object the stirring up of affection for Him Since they are associated

with it, the same i.e. the stirring up of affection, is the fruit also of the other forms of secondary devotion as mentioned by such texts as "Always celebrating My names and deeds in song, and striving, firm in their vow" (Gita ix, 14) etc —2

अन्तराले तु शेषा स्युस्पास्यादै च कारणत्वात् ॥ २।२।३॥

अन्तराले Antarale in the tutorial § Tn, but शेषा S'esha the rest स्यु Syuk, will be उपास्यादै Upasya sidau, in the texts on the objects of adoration च Cho, and also कारणत्वात् Kāraṇa trt, from their being included in the Brahma Kānda of the Veda

3 The rest (of the secondary forms of devotion) will be found in the interval, and also in the texts on the objects of adoration, as they form parts of the Brahma-Kānda —58

Those secondary forms of devotion which are revealed in the interval between "They worship Me with undiverted minds, having known Me as the origin of all beings and as imperishable" (Gita, ix, 13) and "Those who worship Me with devotion are in Me and I in them also" (Gita, ix, 29), are subdivisions to the higher devotion, just because they are held as by nippors between the two declarations about the higher devotion, such is the import These secondary forms of devotion are as follows

"Always celebrating My names in song, and striving, firm in their vow,
"And bewing to Me, with devotion, entering in deep meditation, they
serve Me variously" (Gita, ix, 14)

"And others too serve Me, sacrificing with the sacrifice of knowledge,
"Some in unity, some in plurality, some variously in My manifold charac-
ter" (ix, 15)

Similarly,

"Those who serve Me, thinking on nought besides
"To them ever attached to Me, I preserve and secure prosperity"
(ix, 22)-

Similarly,

"Those attached to the gods go to the gods, those attached to the pitris,
go to the pitris,

"Those sacrificing to the elements go to the elements, those who sacri-
fice to Me go to Me also" (ix, 25)

"A leaf a flower, a fruit, or a handful of water whoever offers to Me
with devotion

"The same offered in devotion I eat from him whose soul is at rest"
(ix, 26)

Similarly,

"Whatever thou doest whatever thou eatest, whatever thou offerest in
sacrifice, whatever thou givest,

Whatever penance thou doest O son of Kuntî, give it all over to Me" (ix, 27).

"Thus shalt thou be delivered from the fruits, good or evil, whose stems are in thy acts" (ix, 28).

Here (i) 'celebration' means the recitation of His names. And (ii) striving for the sake of devotion, although it is a common thing in life, is mentioned here, as the topic is the declaration of the subsidiaries to devotion (iii) Firmness in vow consists in the observance of fast on the eleventh day of the moon, etc in a spirit of devotion. (iv) Bowing is the operation of the raising of the hands to the head, etc. in token of self-abasement. And the (v) sacrifice of knowledge is twofold : distinguished as the superior and the inferior according as it has the unity or the plurality as its object. (vi) Thinking on nought besides is the contemplation and constant remembrance of Him alone. (vii) Sacrifice is worship, so is also the (viii) offering of a leaf, etc., in the name of the Lord. The (ix) giving over of all is the giving over of all actions prescribed and prohibited to the Supreme Lord

Not only are these the only subsidiaries, but those other observances which are contained in such revelations about service or adoration as " Let one serve Manas as Brahman " (Chhândogya Upanîshat, iii, 18), " Among the Âdityas I am Visnu " (Gîtâ, x, 21), etc, are also the subsidiaries of devotion. If you ask, why ? We reply, because even the entire Brahma-Kânda of the Veda is declaratory of devotion and its means.—3

ताम्यः पावित्र्यमुपक्रमात् ॥ २ । २ । ४ ॥

ताम्यः Tâbhyah, by these पावित्र्यम् Pâvitiyam, purity. उपक्रमात् Upakramât, from the introduction.

4. By the secondary forms of devotion purity is produced, as is seen from the introduction.—59.

"By these" i. e., by the secondary forms of devotion, is produced "purity". i. e., the destruction of sins which are the cause of the impurity of the internal organ. This destruction it is which is the doorway to the higher devotion. How? because they are declared after introducing the subject by the words "this is purifying, excellent" (Gîtâ, ix, 2); because devotion is an attribute of the internal organ. because purity is an intimate and not an extraneous means of devotion —4.

तासु प्रधानयोगात् फलाधिक्यमेके ॥ २ । २ । ५ ॥

तासु Tâsu, in them. प्रधानयोगात् Pradhâna-yogât, from the conjunction of the principal, i. e., the higher devotion फलाधिक्यम् Phala-âdhikyam, excess of fruit. एके Eke some.

5 Some infer an excess of fruit from the conjunction of the principal with these —60

Some teachers consider that when the subsidiary character of these very practices, e. g., celebration of His names, etc, is established from the context,

etc, in such texts as "Whoever offers to me with devotion" (Gita, ix, 26) 'Bowing to me with devotion' etc, the additional mention of the conjunction of devotion therein is intended to imply an excess of fruit in the performance of these practices by those in whom devotion has been aroused —5

नास्तेति जैमिनि सम्भवात् ॥ २।२।६ ॥

नामा Nāmā, as a name इति Iti thus जैमिनि Jaiminī the sage of that name सम्भवात् Sambhavat from possibility

6 Jaimini interprets it as a name, from the possibility (of the co existence of the fruit and the employment of the means in the same subject) —61

The teacher Jaimini considers that, their subsidiary character having been established, since, as in the case of 'Let one who is using a spell against an enemy sacrifice with the syena (Avalayana Sranta Sūtra IX, vii) etc, there is the possibility of explanation in the sense of co existence (of the act and the end) in one and the same subject, in this way 'Let one accomplish the higher devotion by the celebration of His names with devotion, by giving with devotion,' etc the word devotion is intended otherwise, i.e., as a name, and is not intended to imply a different fruit as such an interpretation would violate the law of parsimony —6

श्रवाहुप्रयोगाना यथाकालसम्भवो गृहादिवत् ॥ २।२।७ ॥

अत्र Atra, here श्रवाहुप्रयोगानां Anga prayogānām, of the employment of the subsidiaries यथाकालसम्भव Yatha kāla sambhavah, according to time and necessity गृहादिवत् Griha adi vāt as in the case of a house, etc

7 Here the employment of these subsidiaries is to be according to time and necessity —62

There are three alternatives, viz the performance of the celebration of His names, bowing to Him, etc may be simultaneous or it may be of any one of them singly or it may be of all of them one after another Of these in the first alternative, the non performance of even any one of them would entail the failure of all the rest in the second it would be a law of nature that a diversity of causes produce one and the same effect while the third is contrary to the meaning of the text and would also on the ground of redundancy entail the non performance of the others after one was performed and the higher devotion was produced thereby Therefore these different subsidiaries would be the cause of mutual opposition and futility Soch is the *prima facie* conclusion, (pūrvapakṣa)

But the (siddhānta) established truth is that all of them without exception are the means (towards the higher devotion) as there exists the evidence that such is the case while there exists no evidence to prove the necessity for their simultaneous performance There should be simultaneous performance of only those, of which e.g. perfume flower, incense, lamps, oblations etc the simultaneous use is enjoined in the Sūtras But of the others the performance

ance is to be according to time and according to necessity as in the building of a house, etc., i. e., just as the collection of the materials for a house such as thatching grass, posts, etc., is made sometimes all at once and sometimes in succession ; and it does not follow from this circumstance alone that the thatching grass, etc., are not the material causes of a house. It follows therefore that the production of the higher devotion takes place through all the subsidiary means when they have shown their respective efficacy by causing the destruction of such sins as they are severally competent to destroy. And so it is declared (Gîtâ, vii 19)

" At the end of many births, he who has knowledge attains Me ".—7

इश्वरतुष्टेरेकोऽपि बली ॥ २ । २ । ८ ॥

इश्वरतुष्टः Isvara-tusteh, from the pleasing of the Lord एकः Ekah, a single one अपि Api, even. बली Bali, strong.

8 Through the pleasing of the Lord, even one, being strong, may be effectual —63.

Among these subsidiaries, whichever one becomes strong by exceeding performance, that, even though single, prevails towards the evolution of the higher devotion by producing the pleasure of the Supreme Lord. Just as an earthly lord is not pleased even by the careless services of a number of servants, but is pleased by even a single servant by whom the act of the shampooing of his feet is performed regularly with hearty zeal ; so is it here

Even by any one or other of the subsidiaries, celebration of His names etc., resolutely practised, devotion is attained, through the favour of the Lord ; as it is declared, for instance

" Taking up the practice of knowledge, get thy mind always fixed on Me;

" Having thy mind fixed on Me, all difficulties, through My favour, shalt thou cross over " (Gîtâ, xviii, 57).

Likewise such special strength may be caused in some one of the means by a certain time, etc. As for instance :

" By meditation in the Krita, by performing sacrifices in the Tretâ, by worship in the Dvâpara,

" What one obtains, that one obtains in the Kali by celebrating Keśava in song " (Brahma Purâna, xcvi, 166)

No need any confusion of effects be apprehended, because the celebration of His names and the other means are individually as such the means towards the evolution of the devotion to be produced by each of them singly when it is strong.—8

If you ask, does every one of the subsidiaries included in the celebration of His names, etc., need purity (*vide* aphorism 59) as the door way through which to cause the appearance of the higher devotion or do any of them have any other door way ? The author replies

अवन्धीर्पणस्य मुखम् ॥ २ । २ । ६ ॥

अवन्धा A bindhaḥ, non existence of bondage अपात्र Arpanasya, of surrender of all actions to him मुखम् Mekham, entrance

9 The non existence of bondage as the result of the surrender of all actions to Him is the only entrance —64

The only entrance for the appearance of devotion is the non existence of bondage consisting in the non production of their respective fruits (merits and demerits) by actions, good and evil, which have been surrendered to the Lord As it is declared

"Thus shalt thou be delivered from the fruits good and evil, whose stems are in thy acts" (Gita, ix, 28)

The formula for this surrender of actions is also found in another Purāna

"Voluntarily or even involuntarily whatever I do good or evil

"All that is surrendered to Thee I do it as impelled by Thee

Nor would such surrender entail a man's action as he pleased without any risk of consequences because by virtue of his acting under His impulsion the absence of sinful conduct also should form a subsidiary to the act of surrender as says the Smṛiti "Relying on the support of the Veda, let no one be attached to sinful acts" Therefore, purity must have something other than purity of action as the object of its reference

Here by good action is to be understood such action as is prescribed for one's particular stage of life for daily or for occasional performance From the thorough observance of the stages of life result such fruits as the world of Brahman, etc., on the attainment of which delay takes place in obtaining mukti, such as these two theretofore bondage But when surrendered to Brahman, they do not, as is well known produce their fruits Similarly, in the case also of optional acts and sinful acts performed whether voluntarily or in ignorance, there is the same non existence of fruit when they are afterwards surrendered to Him —9

Now, among the secondary forms of devotion themselves, their individual distinctions are going to be considered Therein, as regards meditation or contemplation (vide aphorism 58), is it to be restricted only to those of the characteristic forms of the object of devotion such as are described in the Sruti and the Smṛiti, as for instance

"That golden Perusī who is seen in the sun, with golden beard and with golden hair etc" (Ohāndegya Upaniṣat I, vi, 6) and likewise

"Ever is to be meditated on as residing in the centre of the orb of the sun,

Nārāyaṇa, seated on a latus seat,

Wearing bracelets and mukuta earrings, bearing a crest,

Decked with a string of pearls round the neck, having a form of gold, and holding a conch and discus" (Nârada Pañcharâtra, xi 71).

Or is it to be restricted to the full manifestations, etc. of the Supreme as revealed elsewhere? Here as a limitation of meditation *prima facie* is suggested through the revelation of the special forms of the object of meditation, it is declared by the author.

ध्याननियमस्तु दृष्टसौकर्यात् ॥ २ । २ । १० ॥

ध्याननियमः Dhyâna-niyamah, limitation of meditation. तु Tu, but. दृष्टसौकर्यात् Drîsta-saukaryât, on account of the facility of the performance of meditation on a form which has been seen.

10. But the limitation of meditation is on account of the facility of its performance on a form which has been seen.—55.

The declaration of the limitation of meditation as regards the forms to be meditated on has as its object such forms as have been seen, because were the objects manifold, distraction of mind would be possible. Therefore it is to be known that the declaration of limitation is merely for the sake of facility, as, if the objects of meditation were such forms as had not been seen, there might arise the risk of an option and other distractions. It follows therefore that meditation may have as its object all manifestations of the Lord, partial, full, or formless, according as these have been revealed. Hence it is that the milkmaids as well as Sîsupâla and others attained the fruit which is hard to attain by meditation, even without observing the above limitation of meditation (*i.e.* even without meditating on the forms of the Lord as described in the Sruti and the Smriti) —10.

तद्यज्जिः पूजायामितरेषां नैवम् ॥ २ । २ । ११ ॥

तद्यज्जिः Tat-yajîh, that yaj-to sacrifice पूजायाम Pûjâyâm, in worship. इतरेषां Itaresâm, of the other sacrifices. न Na, not एवम् Evam, so

11. The root yaj-to sacrifice there is in the sense of worship; (because its sole reference is the Lord: this is) not so in the case of the other sacrifices.—66.

The doubt is whether the verb yaj-to sacrifice used in "those who sacrifice to Me, go to 'Me also'" (Gîtâ, ix, 35) has reference to such sacrifices as the well-known jyotistoma, etc., or whether it denotes worship. In regard to this doubt we say that this verb yaj-to sacrifice has been used in the sense of worship alone. How is this known? you ask. We reply that by the injunction "Let one worship Viśnu," etc daily and optional worship has been prescribed in which the object of worship as expressly declared is Viśnu, and that in the text of the Gîtâ under consideration all that is enjoined is merely that the worship so prescribed is a subsidiary means of the higher devotion, and not that in this worship the object of worship is Viśnu. In the case of the other sacrifices, on the other hand, it is nowhere revealed that they are perform-

ed in reference to the Lord. If then they were to be denoted by the verb *yaj* to sacrifice in the text of the Gita we are discussing, we would have to supply both that they were performed in reference to the Lord and also that they had connection with devotion in which case the text would have spoken in two sentences instead of one as it has done.

Now if you say that there may be some connection with devotion of the sacrifice which is enjoined in "To Viṣṇu Urukrama he brings forth progeny or an oblation of milk and butter", etc., (because the word Viṣṇu is expressly mentioned there) we reply, that is so, because optional acts (undertaken with a particular end in view, as in this case, for the birth of a child) are by their fruits themselves rendered free from desire, while in the case of a daily worship the occasion or reason for the performance of which is the preservation of life, there is no bar to the existence of connection with devotion thereon, and it requires no stretch of imagination to see that the presence of this connection is continual, since the worship is obligatory for daily performance. Hence in the censure in the Mokṣa Dharma section of the Mahābhārata of acts of merit attended with injury to living beings it is declared—

"The righteous minded Manu declared avoidance of injury in all acts
"Men affected by desires slaughter animals on the outer altar. Those who
"know Viṣṇu sacrifice only in the right way, with paddings and flowers. Such
"is also the sacrifice recollecting in the Smṛiti" (Śānti Parva, ccxv,
6870) —11.

Now follow three adhikaranas or sections on the subject of worship.

पादोदकं तु पाद्यमव्याप्ते ॥२।२।१२॥

पादोदकं Pāda udakam, water of His foot. तु To, but पाद्यम् Pādyam, water for washing the feet. व्याप्ते: A vyāptih, on account of non-application to all cases.

12 But "water of (His) feet" is water for washing the feet; as otherwise it would not apply to all cases where it ought to apply —67

Thus is it recollecting (in Niśīma Purāna, lxi, 46) :

"Of the Gāṅgā, Prayāga, Gayā, Pñkara, and Naimisā,

"Those sacred waters of Kṛṣṇāngala and the Yamunā,

"The waters of holy places sanctify sinners after a lapse of time,

"The water of the Lord's foot purifies immediately"

Now, here does the phrase "water of the (Lord's) feet" mean water connected with the foot or does it mean water first poured on the feet and then dropped therefrom? Since being the doubt, we say that "water of the feet" means nothing more than water for washing the feet. How is this known? you ask. We reply that otherwise the phrase would not be applicable to some cases which ought to be included. For, thus, direct connection of the Lord's feet with water is not possible, nor even through the incarnation, because in the case of the incarnation also it is impossible that this should be always in

the presence of the performer of the ceremony. But through connection of the water with the feet of the image which is the immediate basis of the worship, there might be, you may say, a transference of that connection to the Lord's feet ; we point out that even in that case, there could be no such transference, inasmuch as images both consecrated and unconsecrated are invoked for the purpose of worship, and further in such cases of worship as the Śāligrāma Ammonites, etc., there is a total absence of feet. Regard being had to the application of the phrase to these cases, let it mean simply water for washing the feet, as otherwise you will have to imagine very remote connections such as, e. g., through the image, etc.—12.

स्वयमपितं ग्राह्यमविशेषात् ॥ २ । २ । १३ ॥

स्वयम् Svayam, himself. अपितं Arpitam, offered. ग्राह्यम् Grāhyam, may be taken. अविशेषात् A-viśeṣāt, from absence of distinction

13. What is offered (by the worshipper) himself may be taken (by him) ; as there is no distinction (intended between worshippers in general and the Sātvatas).—68.

What is offered to the Lord at a worship, e. g., eatables, garlands, etc., is ordained as having to be finally disposed of by distribution among the votaries, etc., by such texts as “ Visṇu-offerings to the Sātvatas”. Now here from the very fact that to be a Sātvata (*i. e.*, a prince of the Sātvata clan) is not intended to be a special qualification, the offerings can be taken also by the devotee of the Lord himself, *i. e.*, can be appropriated to his own use by eating, wearing, etc., Such is the meaning. The injunction about the final disposal of the offerings is fulfilled even if the worshipper takes them himself. But trickery in religious matters is certainly to be avoided. Just as even of the cake offered in reference to Agni, etc., there is a final disposal according to the latter part of the mantra “ He puts the offering to Agni Svastakrit from the upper half ; the four priests, with the institutor as the fifth, eat the cake” (Āpastamba Śrauta Sūtra, III, i, 2), so also is the final disposal under consideration quite in accordance with the injunction. Otherwise, one could not finally make over the offerings even to the Sātvatas ; as they are property belonging to another. If you say that one can give them to the Sātvatas from the injunction ; we reply, No, for the exclusion of one's self is not declared in the injunction (so that if one could give them to the Sātvatas one could also take them for one's self, but to this you object). If you rejoin that there is the exclusion of one's self, as otherwise injunctions such as “ Let one give to the Brāhmaṇas”, etc., would entail giving to one's self also from one's being a Brāhmaṇa ; we reply, No, because the giving consists in the transference of the right of ownership to another by the destruction of one's own rights of ownership in the thing given. Nor is such exclusion of one's self appropriate in the final disposal of the offering at the close of a ceremony. From seeing the final disposal of even the cake to the performer of the ceremony, we infer that, like purchase, the final disposal also truly is a means of transferring ownership. So then where there is an absence of any other sātvata or devotee, there the futility of the injunction is certainly to be avoided even by the per-

former himself taking the offerings. Similarly is the injunction to be understood also in regard to keeping the water for washing the feet, etc., offered by himself. Moreover, the declaration "He is a thief indeed who enjoys objects given by the gods not having offered these to them" (Gita, iii, 12) is in our favour, as it clearly implies the enjoyment of things previously offered to the gods. Here the agent being the same in the two clauses, it is perceived that the object also must be the same, when the ownership implied in the one clause is lost by the act of giving implied in the other clause, since nothing denoted by the negative prefix 'not accompanied by' the infinite verbal termination 'ing' in a pradaya, not having offered must have syntactical connection with the action denoted by "enjoys" by way of co-existence in the same subject, as there is no evidence to show that the things mentioned by "objects given by the gods" are other things of the same kind as those mentioned in the remainder of the sentence. Therefore it is to be considered that even offerings made to the gods may be enjoyed by the offerer in the absence of any hindrance - 13

निमित्तगुणव्यपेक्षणादपराधैषु व्यवस्था ॥ २।२।१४॥

निमित्तगुणव्यपेक्षणात् Nimitta guna vyapeksanat, from reference to the occasion and nature अपराधेषु Aparadheṣu, in the case of failings, faults, offences व्यवस्था Vyavastha, regulation

14 The regulation in the case of 'failings' is with reference to their occasion and nature — 69

After introducing the subject with the words "Those failings in the worship of the gods are enumerated to be thirty two" (Varāha Purāna, cxxiv, 4) the thirty two failings and their several expiations are laid down. Here the doubt arises whether the abandonment of all failings is a part of the worship, or whether the abandonment of some of them is a part of the worship, and of some of them an end in itself. In regard to this doubt it is declared —

"Whatever man worships Me with a flower unfit for use in worship,

"His fall I declare, which hear thou, O Vasnadhara."

Varāha Parāna, cxxiv, 65

Here flowers unfit for use having been thrown overboard, they are not a subsidiary means of worship. But, when they are offered by mistake, etc. in going through the course of the worship, there is an expiation which has reference to that occasion. Where, again, one commits the failing of breaking the course of the worship according to the declaration "Who offers incense to Me not having offered perfume and garlands" (Varāha Purāna, xxv, 36), as the course prescribed in the case of each worship is a part of the worship, it is to be considered that the expiation thereof is a part of the worship, because there is thereby the removal of the worship's being defective in a part. Where it is heard, without the mention of worship, "But whoever approaches Me, not having chewed the stick with which to brush the teeth" (Varāha Parāna, cxxvi, 1), there it is manifest indeed that the avoidance of the failing is an end in itself. Such is then the regulation in regard to expiations — 14

Thus the connection of worship with devotion being established, the author declares that by "A leaf, a flower, a fruit, a handful of water" (Gītā, ix, 26) it is laid down that every offering intended for the Lord is a subsidiary means of devotion.

पत्रादेदानमन्यथा हि वैशिष्ट्यम् ॥ २ । २ । १५ ॥

पत्रादेः Patra-ādeḥ, of a leaf, etc दानम् Dānam, offering. अन्यथा Anyathā, otherwise. हि Hi, for. वैशिष्ट्यम् Vaiśiṣṭyam, qualifiedness.

15. The offering of a leaf and of all else (is meant in the above text of the Gītā); for, otherwise, the offering mentioned by it would be qualified —70.

The injunction in the Gītā that they are the subsidiaries of devotion is not confined to the offerings of the four articles mentioned therein, but applies to all offerings intended for the Lord which have been declared by such texts as :

" Whatever is most desired in the world, whatever else is loved at home,
" That is all to be given to the discus-holding god of gods, to please
Him." (Cowell).

Otherwise the offering mentioned in the Gītā would mean only the offering which contained the four things, namely a leaf, etc. In that case, as the injunction would imply the offering of each of the four things separately, the sentence, instead of being one, should have been split into four. Therefore it is proper to hold this view only of the text that by the declaration of "A leaf, etc," it re-enforces the offering elsewhere laid down, and then enjoins its being a subsidiary of devotion, just as by the text "He wears the sacred thread over the left shoulder" (Taittirīya Samhitā, II, v, 11) the obligatory duty of wearing the sacred thread over the left shoulder is enjoined as a subsidiary of the darsa sacrifice.—15.

सुकृतजस्त्वात् परहेतुभावाच्च क्रियासु श्रेयस्यः ॥ २ । २ । १६ ॥

सुकृतजस्त्वात् Sukṛita-ja-tvāt, from being produced from good works. परहेतु-भावात् Para-hetu-bhāvāt, from being the cause of the higher devotion. च Cha, and. क्रियासु Kriyāsu, among acts. श्रेयस्यः Śreyasyah, superior.

16. (These secondary forms of devotion are) superior to all other acts, because they are produced from good works, because they are the causes of the higher devotion —71.

These forms of devotion are really superior to all other acts; how?—because they are the causes of the higher devotion, and because they are produced from other meritorious acts. For example:

" Many, being purified by knowledge and penance, have attained to devotion (bhāva) to Me.

" Whoso in what manner approach Me, in the same manner do I attach Myself to them." (Gītā, iv, 10—11.)

The word 'bhāva' also is applied to devotion, as, e.g., in :

"Do not fishes dwell in the water of the Ganga ?

"Do not birds dwell in temples ?

"Being destitute of bhāva (devotion) they do not get the fruit,

"From dwelling in the waterring place and in the sacred temple"

Similarly

"Four types of men, all having done good works worship Me, O Arjuna." (Gita, viii, 16),

Hero (it is declared that) as the secondary forms of devotion are produced from previous good works, they are superior to these

The present aphorism (therefore) declares that the discussion is rightly directed to a Mimāmsā of Devotion rather than to a Mimāmsā of Karma — 16

But, you may say, among the devotees the relation of the higher and the lower does not exist, if it existed, why is mention made of the four classes of all standing on the same level ? 16

"Four types of men, all having done good works, worship Me,
O Arjuna

"The afflicted, the inquisitive, the creative, and the wise, O chief of the Bharatas" (Gita, viii, 16)

To this the author replies

गौणं त्रैविद्यमितरेण स्तुत्यर्थत्वात् साहचर्यम् ॥ २।२।१७॥

गौणं Gaunam, secondary त्रैविद्यम् Trividhyam, threefoldness स्तुत्यर्थत्वात् Itarenu, with the other स्तुत्यर्थत्वात् Stuti-artha tvat, having praise for its purpose साहचर्यम् Sāhachoryam, association

17 The three are secondary, their association with the other, (i.e., the primary) is for the sake of doing them honour — 72

The secondary are the three only, (viz., the devotion of the afflicted, the inquisitive, and the creative). But the Sruti's associating them with the principal one (in the above Gita text) is for the purpose of giving them honour, just as is the mention of the ministers in conjunction with the king

And thus the devotion of the afflicted consists in remembering the Lord, celebrating His names etc for the sake of the destruction of sin, deliverance from calamity, etc. The devotion of the inquisitive consists in such practices as are performed for the sake of knowledge. And again, for example

"Him, this Self, the Brāhmaṇa desire to know by studying the Veda, by sacrifice, by gift, by penance, by fast" (Bṛihad Āraṇyaka Upanisad, VI, iv, 22)

Similarly

"Having worshipped Him by their respective works, men attain perfection" (Gita, xviii, 48)

“ Who deviates not from the duties of his caste,
 “ Who has equal regard for self, friend, and adversary,
 “ Who steals not, smites none down,
 “ Know him, steady in mind, to be the devotee” of Visñu.”

(Visñu Purâna, III, vii, 16).

—according to such texts the devotion called the desire for knowledge consists in the performance, for the sake of knowledge, of such acts as the studying of the Veda, etc., prescribed for the respective caste and stage of life of the devotee. (Thus the devotion of the inquisitive is twofold). The devotion called the entreaty for objects of desire is also of two kinds. Of these the one which is cultivated for the sake of the higher devotion has been described before ; the other which is cultivated for the sake of kingdom, heaven, etc., is in the form of the celebration of His names, etc. For example :

“ Lovely terrestrial objects of desire,—a supreme state to be praised by the denizens of heaven,
 “ Also nirvâna excellent does a man obtain, when Visñu is worshipped by him.” (Visñu Purâna, III, vii, 3).

Here the attainment of nirvâna is by means of the higher devotion ; hence the entreativeness lies in the desire for the higher devotion ; because the text conveys the same import, as “ And who worship Me, with devotion, they are in Me, and I in them also.” (Gîta, ix, 19)

And what is declared in the Bhagavata (VII, v, 22-23) :

“ Hearing, celebrating, remembering Visñu, serving his feet,
 “ Worshipping, praising, serving, befriending, consecrating one’s self,
 “ If this ninefold devotion is yielded by a man to Visñu.”

all that is to be appropriately distributed among those very (four) divisions of ours. Even though there is thus a plurality of subjects to which these adjective ceremonials are (simultaneously) distributed, this is no fault.—17.

But it may be asked, when the celebration of His names, etc., have been declared as being the subsidiaries (of the higher devotion in aphorism 58), how can the character of being the principal belong to them in the case of the devotions called affliction, etc.? Such an enquiry being possible, the author declares :

वहिरन्तरस्थमुभयमवेष्टिसववत् ॥ २ । २ । १८ ॥

वहिरन्तरस्थम् Bhir-antara-stham, standing outside as well as inside. उभयस् Ubbhayam, both. अष्टिसववत् Avesti-sava-vat, like the Avesti ceremony and the Brihaspati offering in the sacrifice, Vâjapeya.

18. (The celebration of His names, etc.) are both outside and inside (the higher devotion), as is the case with the Avesti and the Brihaspati offering.—73.

The celebration of His names, etc., being subsidiaries of the higher devotion, are inside it. They also excel in having antara it, since the Sruti declares that they produce other fruits without being practised as subsidiaries of the higher devotion. Just as the Avayā ceremony included in the Rājasūya sacrifice excels in itself becoming the principal through association with other fruits without being performed as a subsidiary of the Rājasūya, or just as again the Brāhmaśpati offering, although it is sometimes the principal, is a subsidiary of the Vṛajapeya sacrifice, so is it here also, according as the distinction is rendered necessary by the existence or non-existence of sufficient reason for it. Similarly, according to the declaration :

"Through inattentiveness of the performers of some rite, if anything fails in sacrifice,

"Through the remembrance of Viṣṇu alone that will be complete, so says the Śruti."

The remembrance of Viṣṇu (for example) can be practised as an occasional subsidiary of all acts, hence it is a subsidiary by nature. And this subsidiary character is not opposed to its being the principal in relation to the fruit of heaven, etc. (which it is also competent to produce) —18

Some special feature of the devotion of the afflicted is now considered.

स्मृतिकोर्त्योऽकथादेशचार्त्ती प्रायशिच्चत्तमावात् ॥ २।२।१६॥

स्मृतिकोर्त्योऽः Smṛiti kīrttyoh, of the remembrance of the Lord and the celebration of His names कथादे Katha ādeś, of discourses about Him, etc च Cha, and चार्त्ती Ārttan, in the devotion of the afflicted प्रायशिच्चत्तमावात् Prāyashchitta bhāvāt, being of the nature of expiation

19 (The inclusion) of the remembrance of the Lord and the celebration of His names and of discourses about Him, etc., in the devotion of the afflicted is on account of their being of the nature of expiation —74

The malusm of the remembrance of the Lord, the celebration of His names, discourses about Him, having to Him, etc. in the devotion of the afflicted is made because they are declared to be the causes of the abolition of sin and such sins to those suffering the afflictions of hell produced by those sins. For example

"Severe in the case of serious sins, light also in the case of light sins,

"Expiations, O Maitreya, have been declared by Manu and others

"Expiations infinite, whether penances, good works, or the like,

"Whatever they be, superior to them all is the constant remembrance of Kṛiṣṇa" (Viṣṇu Purāna, II, vi, 32,33)

Agam

"The celebration of whose names, with devotion, is the excellent con-

"O Maitreya, of all sins, as fire is of metals." (Viṣṇu Purāṇa, I, vii, 9).

Similarly :

"The observance of all the stages of life, bathing in all holy waters,

"Is not so fruitful, O Sauti, as is the discourse about Nārāyaṇa.

"Purified in body have we become by hearing this discourse, from the beginning,

"Whose subject is Nārāyaṇa, which confers merit, and abolishes all sins."

Mahābhārata, Sānti Parvan, Mokṣa Dharma, cccxlv, 13305-13306.

Therefore their inclusion in the devotion of "affliction" is quite right.

—19.

भूयसामन्तुष्टिरिति चेदाप्रयाणमुपसंहारान्महत्स्वपि ॥

२।२।२० ॥

भूयसाम् Bhuyasām, of the more severe expiations. अनन्तुष्टिः An-anuṣṭhitih, non-performance. इति Iti, thus. चेत् Chet, if. आप्रयाणम् A-prayāṇam, till the passing away. उपसंहारात् Upasamḥārāt, from ending. महत् Mahatsu, in the case of more serious sins. अपि Api, also.

20. If (you say that this would imply) the non-performance of the more severe expiations, (we reply, No), because from their (*i.e.* of the supposed lighter expiations, *e.g.* the remembrance of the Lord, etc.) ending at death, they are efficacious in the case of the more serious sins also, or they are included among the more severe expiations also. —75.

You may say, "So be it ; since the opposite would be contrary to reason, it is proper to hold that the above declarations must have reference to very light sins only ; otherwise all those expiations which involved considerable hardship in their performance would not be performed and would so far have become unauthoritative." We reply that such is not the case ; since in the acts included in the devotion of the afflicted there is also an excess of hardship, inasmuch as the Smṛiti enjoins their (continuance till and) conclusion at death. For example.

"Therefore, day and night, remembering Viṣṇu, a man, O Muni,

"Does not go to hell, being purified and having all his sins destroyed."

(Viṣṇu Purāṇa, II, vi, 29).

According to this declaration the conclusion of the practice of the means (*i.e.* remembering the Lord, etc.) is to take place at death in unbroken continuity with its commencement, since the commencement and the conclusion must have the same sense (and therefore as no particular time is fixed in the above text for the commencement of the practice, so no particular time can be fixed for its conclusion). Such is the import. Nor is any time specified for

the commencement wherby, from the contradiction to that, the conclusion could have a different sense also (and refer to any particular time). And thus, as all are alike in point of hardship, unauthoritativeness in the shape of non-performance does not, as supposed, attach to the other expiations.

"At morning, at night, so at sunset, noon, etc., remembering" (Viṣṇu Purāṇa, II, vi, 35) which divides the practice of the 'mānsas into certain periods, is nothing but a repetition (annavāda"). Nor again does this belong to a section of the Smṛiti dealing with one who is repentant as its subject-matter. Since the (preceding) declaration

"Sin having been committed, in whomsoever man repentance arises,

"His best expiation is the one remembrances of Homa"

Viṣṇu Purāṇa, II, vi, 34

also is a repetition (annavādo) of that repentance which is a subsidiary of all expiations, the declaration contains a repetition also of that "one" expiation which is independent of the other expiations and which logically follows from the context. Otherwise, the sentences would be different, and would have each a specified subject matter of its own." Thoroforo, the preceding declarations (Viṣṇu Purāṇa, II, vi, 32, 33, etc.) are not arthavādas or recommendations inasmuch as they are comprehended within the reference of the relative pronoun 'which' and are accordingly repetitions (annavādo) of the several injunctions to which they are respectively appropriate. Hence it is that elsewhere also the continuity of the practice of the mānas has been declared by such declarations as

"The ommissaries, (of Yama), their stripes and floggings, nor Yama, nor
again the torments of hell

"Have power against him whose soul is always dependent on Kesava

"The names of the deities ordain let him celebrate at all times, in all places,

"No impurity belongs to him, as He is the purifier"

Viṣṇu Purāṇa, III, vii, 34, 35 — 20

लघ्वपि भक्ताधिकारे महत्क्षेपकमपरतर्वहानात् ॥ ३।२।२९ ॥

घः Laghn, a little, trifling घः Api, even घः धिकारे Bhokta ndhikāre

¹ ² ³ ⁴ ⁵ The arthavāda is properly a potentiative enforcement of a previous injunction. It gives the purpose of the injunction and illustrates its power by positive or negative examples. Thus there is an arthavāda for the Sarvajit sacrifice (Tṛyamb Br. xvi, 7, 7). Verily, by the sarvajit the gods conquered all. It is for the attainment of all for the conquest of all, by this a man, attains all conquest in all. The arthavāda is the reiteration or re-inforcement of an injunction. It may be with further details but without dwelling on the purpose of the injunction itself. Thus after the injunction 'he is to offer the agnihotra' we have an arthavāda 'he offers it with curds (this is a yajnavaśa); or again we have an injunction 'let him who desires prosperity offer a white goat to Vayu followed by the arthavāda 'the wind (Vayu) is the swiftest of gods' (Taitt. Samh. iii, 4, 5) this is a svitya thanvāda. — Cowell

⁶ ⁷ ⁸ ⁹ the first part clearly declares what had been already enjoined i.e. that repentance is necessary in every expiation) and it is therefore an arthavāda and the second part most often an arthavāda unless we are to suppose that the two parts of the sentence (although connected by yet and but) are different, the one being an arthavāda or simple reiteration and the other an arthavāda. — Cowell

in the case of the devotees, where devotees are concerned. महत्त्वेप्रसू Mahat-ksepakam, destructive of great sins. अपरसर्वहानात् Apara-sarva-hānāt, from thee abolition of everything else.

21. Even though it is trifling, it is sufficient to overthrow great sins, where devotees are concerned, since there is therefrom the abolition of all other expiations.—76.

Even though trifling, the remembrance of the Lord, the celebration of His names, etc., (practised) for once only, become the overthowers, i. e., the destroyers, of even great sins ; since thence there is the cognition of the abolition characterised as abandonment of all the other expiations, where the devotees are concerned. Such is the meaning. As it has been sung :

“ Abandoning all duties, fly to Me as thy one refuge ;

“ I will deliver thee from all sins, grieve not ”. (Gītā, xviii, 66).

For here the meaning is not that the flying to the Lord is to be preceded by the abandonment of acts which are ‘optional’ and in which one may engage from desire ; because, as there is no sin in the abandonment of ‘optional’ acts, what is to be removed by the Lord ? Now, if you say that there may be a different sin which is to be destroyed ; we demur, as the supposition would entail that the abandonment of ‘optional’ acts would have the object called *adṛiṣṭa* (demerit, lit. unseen) as its fruit (whereas the very nature of an ‘optional’ act is that it is such as one need not perform unless one desires the particular fruit which it is to produce ; so that the fruit of such an act cannot be *adṛiṣṭa* (lit. unseen, merit) but is always one which is previously known).

Nor is its meaning that the flying to the Lord is to be preceded by the abandonment of even ‘daily’ and ‘occasional’ acts ; for, if there is any positive injunction in favour of their abandonment, no sin accrues therefrom ; what is to be removed ? Now, if you say that there is no such injunction ; we reply, Do not say so, as the very declaration of the Gītā and the like contains such an injunction, and consequently the act, (i. e., abandonment) so enjoined cannot produce any sin.

If you say that after describing the sannyāsin (ascetic) by anuvāda by the phrase “abandoning all duties”, the declaration of the Gītā has reference to him as its object ; we reply, No, for, the Smṛiti lays down expiations, etc., for the sannyāsins, such as that in the case of their breaking the vow by connection with women, etc., and as consequently there would arise the possibility of the alternative performance of the remembrance of the Lord and the other subsidiaries of devotion, or of the expiations, etc., prescribed, there would also arise the possibility of the non-performance of the more severe expiations as you feared

* “Ceremonial works are of three kinds, ‘constant’ ‘occasional,’ and ‘voluntary’. The ‘constant’ are those continually enjoined through a Brahman’s (sic a twice-born’s) life, as the daily and fortnightly offerings. The ‘occasional’ are enjoined on certain occasions, as recovery from sickness, an eclipse, etc., the ‘voluntary’ are directed to some special end, as ‘let him who desires heaven offer the jyotiṣhtoma’. It is generally held that the first two are positive duties and cannot be omitted without sin ; but their performance does not produce bondage by causing merit in the offerer. The ‘voluntary’ offerings necessitate a future reward, and as they thus produce bondage, they should be avoided by the devotee. Sandilya, however, holds that even ‘constant’ and ‘occasional’ works, as well as ‘voluntary’, produce ‘merit,’ and so tend to cause bondage, unless they are surrendered in faith to Iswara”.—Cowell on aphorism 64,

before (vide aphorism 75) 'Nor can this defeat be avoided by assuming the unbroken continuity of the practice of the acts of remembrance, etc., because even a trifling practice (e.g., one remembrance) is capable of destroying great sins (in this case also), according to such declarations as

"Even though filled with a great sin, if he meditates on Visnu for the twinkling of an eye,

"The ascetics become again the pariahs even of those who purify the company in which they dwell" (Cowell)

Moreover, by reason of its being nowhere near (in the context), the stage of life called sannyasa or renunciation of the world, ought not to enter the mind at all (in the present discussion). Therefore, just as in the world when one says to another "Leaving all others have faith in me, I will destroy all your troubles," the abandonment of all other means of destroying troubles is understood, so from the declaration itself quoted above the abandonment of other means of destroying internal sins is understood.

Although this declaration which to a certain extent enjoins sannyasa or the re-nunciation of the world is read in the same chapter, the chapter as a whole has not sannyasa as its subject-matter, because the general subject (prakarana) and the context (sannidhana) are of superior force in determining the sense. Moreover, in this chapter, by such passages as :

"The enroader of optional acts the soors know to be sannyasa"

GITA, xviii, 2

it is the abandonment of optional acts that has been declared and not the stage or order of life called sannyasa. Likewise the single remembrance, etc., have as their only object of reference that person who, along with the resolution to abandon all other expiations, desires to pass over affliction solely by means of the Lord's names, etc.

And thus these various objections cannot also simultaneously apply to us, as they relate to different subject-matters.

Nor again can there be non performance of those expiations which involve considerable hardships through any fear of pain, because abandonment like that is to be avoided according to :

"Whatever act a man abandons, through fear of bodily pain, for the sole reason that it is painful,

"Having made "abandonment of passion," he does not get the fruit of abandonment" (Gita, xvii, 8)

Such texts as

"The very terrible sin of men in the Kali age which gives them the pain of hell,

"At once gets dissolved when once He is remembered"

Visnu Parâns, VI, vii, 10

are directed to the remembrance of the Lord as their subject-matter.

Similarly, the reference to devotion as the subject-matter is made manifest by,

"Even if a man of very wicked life worships Me, worshelling none else,

"He is certainly to be esteemed virtuous, for he has resolved aright.

"Speedily he becomes of virtuous soul, he attains eternal peace;

"Be assured, O son of Kuntī, My devotee never perishes",

Gītā, ix, 30, 31.

and so also by such texts as :

"The inhabitants of hell cried out "O Kṛiṣṇa", "O Nārasimha";

"Thus was Viṣṇu celebrated by those in hell with devotion;

"All the infernal tortures of those great souled ones were destroyed."

Nrisimha Purāṇa, viii, 28, 29.

Here it is perceived that the celebration consisted in the mere pronunciation of the names, but not that by a word in the first case-ending ("celebrated") "etc." (e. g. remembrance, worship and the rest) is as a rule implied.—21.

तत्स्थानत्वादृनन्यधर्मः खले वालीवंत् ॥ २ । २ । २२. ॥

तत्स्थानत्वात् Tat-sthāna-tvāt, from standing in its place अनन्यधर्मः An-ananya-dharmaḥ, not requiring the characteristics of the others. खले Khale, in a thrashing floor. वालीवंत् Vāli-vat, like the post

22. Because it stands in their place, it does not require their characteristics, just like the post in a thrashing floor.—77.

In such declarations as "His best expiation is the one remembrance of Hari" (Viṣṇu Purāṇa, II, vi, 34); the characteristics of the other expiations are, however, not to be understood by extending the application of the name 'expiation'; because it stands in the place of expiation, i. e., because it is enjoined in the place of expiation. Such is the meaning. Just as, in the injunction, "The post in a thrashing floor is the sacrificial post," (Āśvalāyana Srauta Sūtra, IX, vii), there is the injunction for the use of the post in a thrashing floor as serving the purpose of the sacrificial post in tying up the animal, and there is no suggestion that the post in the thrashing floor to be so used should possess the characteristics of a sacrificial post, e. g., octagonal shape, etc.; so here the characteristics of an expiation such as the cutting of nails, hair, etc. do not make their appearance.

Nor is it to be said that the celebration of His names, etc. also are really expiations, as they are the causes of the destruction of sin. For it is to be considered that the word, expiation, is applicable in its primary sense to that which is of the form of penance, and that elsewhere it applies in a secondary sense,—according to the declaration :

"Prāyaś is said to be a name for pēñance, chittā is said to be certainty;

"It is recollect that piāyaśchitta (expiation) is an act connected with penance and certainty" (Angiras Smṛiti).—22.

Now, as the subsidiaries are invariably present in the province of the principal, the province thereof is considered.

आनन्दयोन्यधिक्रियते पारमपर्यात् सामान्यवत् ॥२।२।२३॥

आनन्दयोनि आनन्दयोनि, down to the lowest born, अधिक्रियते Adhikriyate, are included in, or are entitled to enter, the province of the higher devotees पारमपर्यात् Pāramparyāt, at second hand, from one another सामान्यशृं Sāmānyashṝṇ, like universal knowledge.

23 (The province of the higher devotion) extends even to the lowest born, from one to another, like universal knowledge — 78

All including the blameless Chandāla and other castes are entitled to the practice of devotion since there is no distinction in the universal desire to avoid the afflictions of worldly existence. Now, if you ask, how are those outside the three castes entitled to the practice of devotion, when they are not entitled to the study of the Veda's, to this the other replies "from one to another." According to the principle laid down in "Dharma or duty is the object the characteristic of which is instigation" (Pūra Mimamsa Sūtra, I, 1, 2) and in "Because Brahman is to be known only through scriptures," (Vedānta Sūtra, I, 1, 3), a transcendental object is to be known through the Sūtras alone this we do not dispute. But in the case of women, Sudras, etc., by means of stūpas, prasāras etc., and in the case of the Chandālas etc., by the succession of instruction, in accordance with the Smṛiti and usage of the excellent, knowledge also becomes really rooted in the Sūtras just as is their knowledge of such universal truths as the duty of not injuring any living being etc., as otherwise it would follow that this universal knowledge would not be found in them — 23

अतोह्यविपक्षभावानामपि तद्वोक्ते ॥ २।२।२४॥

अथ Atah, hence एव H, verily अविपक्षभावानामपि A-vipakva-lbhāvānem, of those of unperfected devotion एव Api, even तद्वोक्ते Tad-loke, in His world ।

24 Hence verily in His world (is the practice of devotion) even by those whose devotion has not been perfected — 79

Since it is the province of all, therefore verily is recollected the performance of the means of the higher devotion to the world of the Lord, i.e., to the Sveta dvipo, by those whose higher devotion did not reach the state of perfection in this world. As for example, opening with the words,

"To the north of the ocean of milk lies the Sveta dvipo of great splendor

"There intent on Nārāyaṇe live more bright than the moon,

"They are attached undividedly, and devoted to Purocottome

Mahābhārata, Moksā, Dharme, Nārāyaṇeyo,

cccccxxxviii, 12778-12779

that practice of the means of the higher devotion is revealed in such passages as

" Then those men all together quickly ran up,
 " Folding their hands, full of joy, shouting salutation only ;
 " Then I heard a great shout as they were discoursing together,
 " Lo : offering is presented to that God by those men "

Ibidem, cccxxviii, 12791, 12792.

It is clear therefore that the province of the higher devotion extends everywhere. Hence it has been aphorised. "The meditation on Brahman, according to the opinion of Bâdarâyaña, must be admitted with regard to those also, who are above men, in the scale of evolution; because of its possibility with regard to them also (for they also have an organised body)" (Vedânta Sûtra, I, iii, 26).—24.

Now, you may ask, why is not in His world the practice of the means of the higher devotion by those also whose devotion has attained a state of perfection ? With this as an introduction, it is declared :

क्रमैकगत्युपपत्तेस्तु ॥ २ । २ । २५ ॥

क्रमैकगत्युपपत्तेः Krama-eka-gati-upapatteḥ, from the proof of the successive and single stages or states. तु Tu, but.

25. But (there is not in His world the practice of the means of the higher devotion also by those whose devotion has attained the state of perfection), because there is proof of successive steps and of a single step.—80.

And the word 'but' is for the purpose of pointing to the doubt which has arisen.

A description of successive steps is revealed in the same Nârâyanîya (the section relating to the worship of Nârâyaña) : where, commencing with the words "Those who are exceedingly sinless in the world, devoid of virtue and vice" (Mahâbhârata, Sânti Parvan, cccxlvi, 13383), and after describing the progress, by the door of the solar orb, successively into the bodies of Aniruddha, Pradyumna, and Samkarsana, it is declared :

" Whose minds are at rest in contemplation, who are self-restrained,
 whose senses are under control,
 " Who serve with undivided devotion, they enter Vâsudeva."

Ibidem, cccxlvi, 13499.

Similarly, it is declared afterwards :

" But whose merits and demerits have been consumed as fuel, in the world, who are devoid of virtue and vice,

" Their progress is, as defined by you, successively from one to another.

" It is in the fourth stage that they attain the highest state.

" Surely this religion of single-aimed devotion is the highest, and is dear to Nârâyaña,

" Which enables men to attain the immutable Hari, without passing by the three (antecedent) stages."

Ibidem, cccl, 13548-13550.

This declaration of a single step is rightly established as having for its object of reference the devotion which has been perfected as otherwise there would be contradiction between the two declarations. Therefore the attainment of those respective worlds has reference to those whose devotion has not been perfected — 25

उत्क्रान्तिस्मृतिवाक्यशेषाच्च ॥ २ । २ । २६ ॥

उत्क्रान्तिस्मृतिवाक्यशेषाच्च Utkranti smriti vākyān-saṁśāt, from the conclusion of the declaration with departure and remembrance of Cha, and

26 (This distinction between perfect and imperfect devotion is proved) also from the conclusion of the declaration with 'remembrance' at the time of the Jiva's journey upwards — 26

In regard to the journey upwards, commencing with "endowed with devotion and the power of yoga," (Gita viii, 10), it is declared

'Reiting the single syllohed Brahman, Aum rememhering Me,
"Who goes forth, abandoning the body, he attains the highest state"

(Gita, viii, 13)

And therein is the conclusion of the declaration

The successive progress is thus declared

"Fire, light, day, bright fortnight, six months of the sun's northern journey,

"Going forth through those, men who know Brahman, reach Brahma,"
(Gita, viii, 24)

Similarly, where the conclusion of the declaration is

"All worlds up to the sphere of Brahma, O Arjuna, are of a recurring nature,

"But after coming near Me, O son of Kunti, there is no re-birth,"

Gita, viii, 16

therefrom the introduction with the 'worlds' and also by the force of the word, 'apa,' 'near, in "after coming near Me," the attainment of the worlds near to Him is rightly held to be only for those whose devotion has not been perfected. For him whose devotion has reached the state of perfection, even the going to His world as the fruit is not appropriate, because the fruit of such devotion is imperishable, and also because it is revered that in His world there is the non performance of the means. Moreover, if you were to say that from that world itself gradual mukti would be secured to him whose devotion is imperfect, it would entail the futility of the injunction (in Gita, viii, 13) about remembrance at the time of the Jiva's departure. Nor is thereby (i.e. by that injunction) the addition of the higher devotion implied, because there is positive knowledge that the higher devotion is the means of mukti independently of other means, namely

"That supreme Paraśa, O Pārtha, is to be obtained by devotion independently of any other" (Gita, viii, 22)

Therefore, even in His world there is the province of devotion. But in the land of the Bharatas (India) there is the only field for the production of meritorious works; according to the declaration :

"Certainly in no other field are works enjoined to mortals."

Vîṣṇu Purâna, II, iii, 5.

But it has been declared before that devotion is not essentially a meritorious work (and is therefore independent of country). If you say that in other fields the subsidiaries of the higher devotion will not be available; we reply, No, because the principal itself being available, the subsidiaries are available, just like the subsidiary (fire) of the sacrifice of a Nisâda king. Of the S'ûdras, etc., on the other hand, the forbearance is from works arising out of Vedic mantras, but not from the means of devotion such as remembrance, celebration, etc. When by this much only their eligibility into the province of devotion is fulfilled, it is not right to suppose the application of leaving as a preliminary condition —26.

Let then, you may say, even the great sinners be entitled to the higher devotion itself and also to the study of the Veda, etc which are the subsidiaries of the means subsidiary to the higher devotion. To this the author replies .

महापातकिनां द्वारात्मै ॥ २ । २ । २७ ॥

महापातकिना Mihâpâtakinâm, of the great sinners तु Tu, but आत्मै Ärtau, in the devotion of the afflicted.

27. But of the great sinners (the province lies) in the devotion of affliction.—82;

And of those who are addicted to sins which are the causes of fall, the province lies only in the devotion of affliction, as an expiation, and not elsewhere, because the destruction of those sins is of more importance than all else, according to the texts such as "Enjoying, one would increase sins." But on the removal of those sins their competence for the higher devotion is of course established.—27.

Now the consideration of the single-minded (perfect) devotion may give rise to the doubt whether all religion is different from the higher devotion. The author dispels this demon of a doubt :

सैकान्तभावो गीतार्थप्रत्यभिज्ञनात् ॥ २ । २ । २८ ॥

सा Sa, it, the higher devotion. एकान्तभावः Eka-anta-bhâvah, single-minded state or devotion. गीतार्थप्रत्यभिज्ञनात् Gitâ-artha-pratyabhijñânât, from recognition as the meaning of the Gita.

28. The higher devotion is the single-minded devotion, as this is recognised to be the meaning of the Gita.—83.

'It' i.e. the higher devotion, it is that is called ekântabhâva or the single-minded devotion, and nothing else; why? because it is revealed that this is recognised as being the meaning of the Gita. For example, in the Nârâyaniya itself there is the question :

" Those Brāhmaṇas who, thoroughly observant of religious practices, the
Vedas with the Upaniṣads,

" Read according to rules, and those also who are on the path of the
ascetics,

" Superior to theirs I know the destination of the single-minded men

" By whom has this religion been declared, by a god or by a seer?"
(Mahābhārata, Śāṅki Pervan, Mokṣa Dharma, ccol, 13551, 52)

to which the answer is

" When met in battle array the troops of the Kuru and Pāṇḍava hosts,

" This was sung (gītā) by the Lord himself to Arjuna depressed in mind"

Ibid 13554

It is clear therefore that the state of having a single aim is the higher devo-
tion —28

Now, you may say, let the secondary forms of devotion also directly
produce mukti, what harm is there in such an assumption? To this the
author replies :

परा कृत्वैव सर्वेषां तथाह्याह ॥ २ । २ । २६ ॥

“ति Parām, the higher कृत्वा Kṛitvā, producing एव Eva, only सर्वेषां Sarveṣām, of all जना Janā Tathā, so एव Ī, for एव Aha, declares

29 Only by producing the higher (devotion) (is the contribu-
tion) of all (towards mukti), for so He declares —24

Only by producing the higher devotion is the contribution of all towards
mukti. For so the Lord declares, adding at the same time the reason :

“Whoever shall declare this exceeding mystery to those who are devoted
to Me,

“Having produced the higher devotion to Me, he will without doubt
attain to Me alone” (Gītā, xviii, 68)

Here if you were to hold the meaning to be nothing but this that the
fruit of instructing that religion is also the attainment of the state of Brahman,
then what would be the object of the declaration “having produced the higher
devotion to Me”? seeing that the higher devotion is revealed by the Sruti as being
the means of mukti. For the same reason, in the case of Upariehorn Veda, by
the words “His own kingdom, wealth, etc” (vide aphorism 44, commentary)
has been exhibited the mark of devotion in the form of affection for the
Supreme Lord, because such regard cannot have a purpose of its own (but
must serve the purpose of something higher than itself). Therefore the intention
is inferred that the contribution which all those means that have been
revealed as being the causes of mukti, make towards mukti is by the production
of the higher devotion. Nor could these means produce both (i.e., the higher
devotion and also mukti), because being acts, they cannot produce mukti. And
so also the declaration comes to have reference to an object which is visible (i.e.,
the higher devotion and not to an object which invisible i.e., mukti) —29

He thus ends the second lecture of the second chapter in the Commentary
on the One Hundred Aphorisms of Śāṅkilya composed by the most learned
teacher Śvapneyvara

Here ends the chapter also.

Chapter III : Lecture i.

Since the excellence of devotion depends on the excellence of the object of worship, and since the devotee attains to His state, the object of worship is here described.

भजनीयेनाद्वितीयमिदं कृतस्नस्य तत्त्रवरूपत्वात् ॥ ३।१।१॥

भजनीयेन Bhajanīyena, by the object of worship. अद्वितीयम् A-dvitiyam, un-seconded इदं Idam, it, the creation, the object of knowledge. कृतस्नस्य Kṛitsna-sya, of the whole तत्त्ववरूपत्वात् Tat-tva-vara-pa-tvāt, from being that the essential form of which is that, i. e., the object of worship.

1. The object of knowledge is not seconded by the object of worship, because it has this as its essential form.—85.

The proof or existence of the object to be known is dependent on knowledge; this is the conclusion of all systems (tantra) of self-culture. Knowledge is existence. Existence is not a jāti or genus (as the Nyāya-Vaiśeṣikas hold), because there can be no genus in a genus, etc., (whereas existence pervades all generic as well as specific principles). Even if genus could exist in genus, there can be no supposition of the desired relation (of Samavāya or 'combination'), in view of the fault of redundancy. Therefore, knowledge is the Supreme Brahman which by itself pervades everywhere. In every visible object there is non-difference from it; while the difference of the visible objects is in so far as they are other than existent. If you say that there would then be such intuitions as "A jar is knowledge," just as there is the intuition "A jar is existent," we reply that this will depend on whether the idea of its essential form is or is not present, since a jar does not present itself to the senses as being real (but as having a transitory existence only). If you say that Brahman possesses knowledge, desire, and effort of will and that these are the causes of the material cause of creation; we reply that there is great simplicity in the supposition that they are causes along with and in so far as they co-exist with the material cause. And thus Brahman, co-existing with the material cause (i. e., māyā), is verily not a substratum of qualities," as such a supposition is redundant. The supposition of its being the knower, etc., is caused by the upādhis or external circumstances, as in the case of time (the division of which into moments, hours, days, nights, etc., is due to external circumstances).—1.

तच्छक्तिमया जडसामान्यात् ॥ ३।१।२॥

तच्छक्तिः Tat-saktih, its power. माया Māyā, māyā, ignorance, limitation जडसामान्यात् Jada-sāmānyāt, from its being the summum genus of all insensate things.

2. Its power is mayā, from its being the summum genus, of all insensate things.—86.

* "He is not the possessor of knowledge, a desire to create, and will as the Nyāya would maintain, he is himself pure-knowledge,"—Cowell.

" Its ' i.e., of Brahman the power of lordliness is sung as māyā -
 " Verily this My māyā divine, constituted by the three gunas, is difficult
 " to pass beyond.

" Who take refuge in Me alone, they cross over this Māyā" (Gītā, vii, 14)

" With Me as the superintendent Prakṛiti brings forth things movable
 " and immovable

" Through My superintendence, O son of Kṛṣṇa, the world appears and
 disappears" (Gītā, ix, 10)

Its power is called māyā, from the variety of its effects, and not from their unreality since the Śruti revealing the existence of Brahman is for the purpose of establishing the existence of the effect i.e., the world. It is not proper to hold that they are unreal, else because their unreality would entail the unreality of their cause (i.e., māyā). If you say that the being unreal consists in being liable to be opposed by the knowledge of the principles (so that only the principles are real and their products are unreal), we reply, No, their unreality itself being unreal, (as some of you Vedāntins held), their reality is only mere firmly established — on the other hand, if you say that their (apparent) unreality is real then the reality of visible objects is obtained. And (further) since there can be no manifestation of what is unreal, reality must always belong to objects which are to be manifested (by Brahman). What is called the manifestation of e gurus, etc., in a piece of rope that is nothing but a mistake (lit the manifestation of one thing as another), since this mistake is contradicted or is not contradicted by the existence or non-existence of the other thing.

That māyā is the sumnum genus of all insensate things this genus is capable of being known and is really eternal, otherwise there would be no regularity or uniformity (i.e., the thing to be known would be both existent and non-existent). Hence follows the eternality of the intelligent and the non-intelligent —2

द्यापकत्वादुव्याप्यानाम् ॥ ३ । १ । ३ ॥

व्यापकत्वात् Vyāpaks tvat, from the pervadingness उव्याप्यानाम् Vyāpyānam, of the pervaded

3 From the pervadingness of the pervaded (proceeds creation) —87.

Similarly from the pervading or general principles is the production of the pervaded or special principles, for the general principles are regarded as being the material causes of the special principles through identity with them, and by no means by the relation called samavaya or intimate relation or combination, as in that case there would be redundancy in the consequent supposition first of a difference and next of a relation between two different

One of the cardinal tenets of the Vedānta is that the ignorance which causes the world is itself false as being imagined by ignorance but if so the falsity of a falsity is truth as wine into water gives wine —Obwell

things; i. e. the cause and the effect. So too (on our theory of identity) is the convention or explanation of words simpler on the maxim of 'taking by the horn' (i. e. the maxim that in controlling an unruly ox or the like you should first somehow manage to take it by one horn, and then bring it under complete control by seizing it by the other horn in such texts as "uktha is Brahman," etc.) By existence in all effects is the (material and not the efficient) causality of the Supreme Lord; for the efficient or instrumental causality belongs to His Intelligence from its penetrating all objects which are to be known. But since it belongs to intelligence (buddhi) which is to be illumined by the Witness (the soul) not to be known by a function of itself, the instrumental causality will be possible in the case of intelligence which is capable of being known by itself, although the character of the principle properly called intelligence (i. e. the character of not being known by itself) is absent from it.

Having slept when the Lord awakes after a cosmic dissolution, at first there is the production of intelligence, having contemplated (by intelligence) the relations of cause and effect, etc., He, the Lord, creates. Although intelligence has (then) no object of its own, still from being the proximate condition of consciousness, like the oil, etc. in the lamp, it possesses manifestation in a particular manner. Then takes place the production of ahampkāra or egoism from the resolution "I will make," as appears from declarations in the Śruti and Smṛiti such as "He resolved, 'I shall be many'" (Chhāndogya Upanisat, VI, 2). Since ahampkāra penetrates the transformations of buddhi such as desire, etc., it too is a single (original) principle. But in this as a principle resides buddhi, since buddhi is of a more general character. 'I am the lord, being produced by an effort of will,'—such is ahampkāra; because it is produced by an effort of will and because it is constantly determined by this. Ahampkāra also is (in turn) therefore the cause of the subtle elements, the gross elements, the senses, etc. Among these again it is the general principles called the 'forms' of sound, touch, form, taste, and smell that are in turn the causes of the gross elements in which sound, etc. reside. If you say that in that case there should be the apprehension of all the principles everywhere; we reply that their apprehension takes place in the same way as does the apprehension of the genus in the apprehension of the individual transformations belonging to the genus. Such is the successive interpenetration of the general principles in the special ones; and it is thus clear that all the principles beginning with Brahman are the material causes of a jar, for example. Nor is it proper to say that although the principles are the immediate antecedents of the effect, i. e., creation, since there can be no creation without action, therefore action is the cause and not the principles; because material causality depends on the identity of the cause and effect; but if the principles were not the causes then creation would follow the rule of non-identity of cause and effect. Moreover, since the causal principles are thus the means of mukti, there is the creation of the intelligence, etc., of the living beings, not identically with one another, but separately for each individual. Since there is no buddhi anywhere which can take or has taken cognizance of a cosmic dissolution, etc. from the start of creation in

the beginning of a cosmic cycle, during deep sleep there is a dissolution of the Jivas, intelligences in mukti; this dissolution is without end —3

Now, it is not right to hold with the non deistic Sāmkhyas that creation proceeds from the principle, intelligence, because of succession and because of absence of proof. To this effect is declared the aphorism:

न प्राणिवृद्धिभ्योऽसम्भवात् ॥ ३ । १ । ८ ॥

न No, not प्राणिवृद्धिभ्यः Prāṇi buddhi bhyoḥ, from the intelligences of living beings असम्भवात् A sambhavat, from impossibility

4 (Creation proceeds) not from the intelligences of the living beings, because this is impossible —88

The successive creation of gods, seers, etc has been revealed to the Sruti. From whose intelligence will be produced this creation of the gross elements? It follows therefore that there is the Lord endowed with intelligence—4

निर्मायोऽन्नावच श्रुतीश्च निर्मिते पितृवत् ॥ ३ । १ । ५ ॥

निर्माय Nirmāya, having created उहावच Uahava vacham, high and low श्रुतीः Srutih, srutis, the Vedas च Cha also निर्मिते Nirmimite, creates पितृवत् Pitri vat, like a father

5 Having created high and low, He also creates the Vedas, like a father —89

Having created beings high and low according to their merits and demerits, He creates the Vedas through His desire for their good. Just as a father, having begotten sons, also by teachings makes known to them what was not known to them, viz., the attainment of good and the avoidance of evil, so also does He, the Lord —5

मिश्रोपदेशादेति चेत्त स्वल्पत्वात् ॥ ३ । १ । ६ ॥

मिश्रोपदेशात् Mīśrō upadeśāt, from mixed instruction न Na, not. इति Iti, thus चेत् Chet, if न Na, no स्वल्पत्वात् Su alpa tvat, from the extreme smallness

6 (If you say that) since the instructions are of a mixed character, (He is) not (like a father), we reply, No, because the fruit of the mixed instruction is altogether insignificant —90

Now, if you say that this Lord is not really benevolent like a father, because His instructions about sacrifices are mixed with acts of injury to living beings which are the means of producing sin, we reply, No, for, since in comparison with the happiness, etc which are the fruit of the principal portion of the sacrifice, the fruit of the injury involved in the subsidiary is insignificant, the enjoyer of this is not on this account other than benevolent. But, you may say, since injury or the subsidiary of the sacrifice has the same fruit as that of the principal (i.e., the sacrifice), it does not fall within the scope

of the general prohibition against injury; otherwise the two injunctions, viz., to do injury in special sacrifices and to abstain from doing injury generally, would be in the nature of alternatives and thereby give to the performer the option of doing or of not doing, therefore, the general prohibition should be held to apply where there is no special injunction, as in the case of āhavaniya (where the general rule is suspended by the special rule which is only an ancillary part of the upanayana, see Jaiminîya-nyâya-mâlât-vistara, VI, viii, 2) To this we reply that the non-opposition between the two injunctions consists in this only that injury as a subsidiary is the cause of apûrva (or evil desert which ripens into activity afterwards) and that injury in general is the cause of sin.

Now, if the special injury in a sacrifice is the cause of some desired fruit unmixed with the evil of predominant pain, this sense of the special injunction, when connected with the negative prefix (as in the general prohibition), will you may say, be expressive of the absence thereof (*i.e.* of injury in special cases being the cause of some desired fruit, etc.) ; so that the injunction "Let one not do injury to all living beings," will be the primary cause of pain. To this we reply that it is true that the pain which arises from the injury which is the subsidiary of a sacrifice, is not predominant; that since it is invariably accompanied by the happiness, etc., which are the fruits of the principal sacrifice, it is not an obstacle to the performance of the act of injury; otherwise, there would be an illicit extension of the rule, owing to the indeterminateness, of the idea of predominance. Therefore 'predominance' in the case of pains is a particular genus or general characteristic which admits of differentiations (in individual causes). In the case of death by suicide as an act of expiation, etc., or in the case of death by suicide at Prayâga (at the confluence of the three rivers in Allahabad), the pain caused by the act of suicide is light in comparison to the fruits of such deaths. Hence verily Pañchaśikhâ also enjoins pratiavamaîśa, *i.e.*, that this pain is to be borne with patience; this injunction is because the pain is altogether insignificant, and not because it is predominant. Where the pain is predominant, there the S'rutis themselves have shown the exculpatory rites of carrying a firebrand from the Āhavaniya fire three times round the victim. In the Smritis also it has been declared that "there are five slaughter places for the householders" (Manu Sambitâ, in, 68). This is not the declaration of an exception to a general injunction nor does it apply to one who has no household, therefore, to quote from the Visnu Purâna, III, vi 21, "Whom shall the man who lives by playing and killing fly for refuge?"—6

Now, from the mention of the S'ruti, the apûrva resulting from the rites enjoined in the S'rutis, is being considered. Does it belong to the performer, does it belong to the enjoyer, or does it belong to the Supreme Lord?

फलस्माद्बादरायणो दृष्टवात् ॥ ३ । १ । ७ ॥

फलम् Phalam, fruit. अस्मात् Asmât, from Him. बादरायणः Bâdarâyanah, Bâdarâyana, Vyâsa. दृष्टवात् Drîsta-tvât, from being seen.

7 The fruit comes from Him, says Bādarāyana, because it is seen (to be so in common life) —41

As it is seen that the fruits of actions come from the pleasure and displeasure of the king, etc for whom the actions are performed, so it is from this Brahman that, says the lord Bādarāyana, the fruit of prescribed works comes (see the Vedānta Sūtra I, 1, 2)

The fruit does not accrue to the performer, because it is seen that the fruit of the actions performed by a father after the birth of a son, accrues to the son. Now, if you say that the enjoyment of the fruit accrues to the enjoyer it is to be considered who the enjoyer exactly is to whom the enjoyment accrues, for if the two terms (*i.e.* enjoyer and enjoyment) were thus wholly dependent on each other for their significance, there would arise the fault of 'mutual dependence' or arguing in a circle. Therefore, since it is seen to be so in common life, the attainment of the fruit, good or evil, is from the pleasure and displeasure of the Supreme Lord and it will accrue to the subject for whom the fruit is intended by Him. Nor again need the accrual of the attainment of the fruit to the subject for whom it is intended entail the supposition of a fresh act producing an additional spūrṇa, if it were not so, an apūrṇa would be entailed also in the case of the service, etc rendered to the king. Hence it is that works are revered in the dharma only as giving pleasure to the Lord (and not as producing an apūrṇa). Thus

"But who follow out this umbrosial religion in the manner declared,
"Full of faith, intent on Me, those doctoress are exceedingly dear to Me"

(Gītā, xii, 20)

In spite of the existence of pleasure and displeasure in Him, it does not belong to the Lord to be a samsāri, *i.e.* one who undergoes the revolutions of births and deaths and experiences of the fruits of works, for He is all that exists, He is above all pain, and He is eternally free —7

व्युत्क्रमादप्ययस्तथा द्रष्टम् ॥ ३ । १ । ६ ॥

व्युत्क्रमात् Vyutkramat, from regression, in the reverse order व्याप्तः Apisayh, going away, dissolution तथा Tathā, similarly, so द्रष्टम् Dristam, seen

8 Dissolution is through resilience, for so is it seen (to be in ordinary life) —92

Dissolution is held to be through the resilience of the special principles into the general ones because it is seen that the dissolution of a jar and like special forms is through their resolution into the general form of earth —8

Here ends the first lecture of the third chapter in the Commentary on the One Hundred Aphorisms of Śāṅkalya composed by the most learned teacher Svapneyeva

Chapter III : Lecture ii.

Mukti is described as the Jivas attaining Brahma-hood. The determination of the object of worship is continued in this lecture also by discriminating the nature thereof (i.e. of the Jiva and Brahman). By raising the doubt how the one happens to be the other, the author of the aphorisms declares the fitness of the Jivas for the state of the Lord.

तदैक्यं नानात्वैकत्वमुपाधियोगहानादादित्यवत् ॥ ३ । २ । १ ॥

तदैक्यं Tat-aikyam, its unity. नानात्वैकत्वम् Nânâ-tva-eka-tvam, manifoldness or oneness. उपाधियोगहानात् Upâdhî-yoga-hânât, through conjunction or disjunction of the proximate condition or adjunct. अदित्यवत् Âditya-vat, like the sun.

1. Its unity (appears as) manifoldness or oneness according to the conjunction or disjunction of the adjunct; as is the case with the sun —93.

According to :

“ All this verily is Brahman, nothing manifold is here.”

Chhândogya Upanisat, iii, 14.

“ Just as the single sun illuminates the whole of this world,

“ So does, O Bhârata, the owner of the field (soul) illumine the whole of the field (body)” (Gîtâ, xiii, 34).

“ Know Me also, O Bhârata, to be the knower of the field in all the fields” (Gîtâ, xiii, 33).

it is unity that is the nature of Brahman or the Self. The intuition of the Self again is bothways, i.e. both as unity and as multiplicity. This intuition caused by the intelligence which is the adjunct of the Jiva is reflected in the soul. And so declares the S'ruti :

“ It is seen as one and also as many, like the moon in water.”

“ As the one sky is seen under the diversities of white, blue, etc.,

“ So by those whose vision is misguided is the self also, though it is one, seen to be as different individuals.”

Viṣṇu Purâṇa, II, xvi, 22.

Then when the intelligence which is the adjunct of the Jiva is destroyed by the higher devotion, the oneness comes out again, and in this there is no contradiction. Just as does the oneness of the sun which is of the nature of light come out on the removal of the mirror, etc., which are the external causes of its reflections, so is it here.—1.

पृथगिति चेत्त परेणात्मबन्धात् प्रकाशानाम् ॥ ३ । २ । २ ॥

पृथग् Prithak, separate, distinct. इति Iti, thus. चेत् Chet, if. न Na, no. परेण Pareṇa, with the other. असम्बन्धात् A-sambandhât, from want of connection. प्रकाशानाम् Prakâśânâm, of the lights, of the souls as self-manifesting.

2. If (you say that the souls should be) distinct, (we reply) No, because (then the souls as) self-manifesting (would have) no connection with the other —94

" If you say that the Jivas must be 'distinct' i.e., absolutely different from one another, and must by their very nature manifest themselves, because otherwise there could be no such rule that such a soul was released and such a soul was bound, we reply, No, for although it might be possible for the non dualistic Sāmkhyas to somehow maintain this view, it is impossible for the dualistic Sāmkhyas to do so. How so? Because, by their being of the nature of light, as supposed by you, they would reveal themselves by their own light, and would thus lose the connection with the other's i.e., the Supreme Lord, defined as that of the seer and the object to be seen, as they would not require to be illuminated by Him, just as lamps, etc., are not illuminated by the sun. So that it would accrue to Brahman not to be the Lord, not to be all knowing, and to be an object to be known (by the self manifesting souls). Nor are the souls such as are to be illuminated from the outside, as in that case it would follow that they themselves are non intelligent (according to the maxim that whatever is illuminated by another that is non intelligent). Nor are they to be illuminated by the mutual functions of their intelligences, for their illumination takes place only by the subjugation of tamas and not really by the function of the sattva present in the internal organ. Nor is illumination possible in the case of a thing which is not suited to illumination, for certainly one lamp is not capable of being illuminated by another lamp, even on the removal of the veil (e.g. curtain) between them. Thus there is a certain common, though non-essential, attribute between the external and internal lights (i.e. the lamp and soul), whereby it appears that the word 'light' is used in a secondary sense in such texts as "Verily this soul (pūrṇa) is its own light" (Bṛihāt Āraṇyaka Upaniṣat, IV, iii, 9). Therefore it is under the characteristic of being the illuminator of the world that the self which is pure consciousness is proved to exist or established hence there is in this no dependence on anything else. Moreover, uncontested indeed is the proof of the existence of the soul also by the fact of its being the receptacle (of the reflections) of the attributes of mind, viz., error and knowledge of the principles, while it is in a secondary sense that the functions of the intelligence are spoken of as being knowledge and pleasure.

" What proof is there that souls are distinct? Only the difference of the principles of intelligence exists.

" To account for the different situations of bondage and release

" Where are these in the case of the souls that are eternally free?" —2

Now, refuting the view that souls which are existences are certainly subject to modifications and that knowledge, desire, etc., are their attributes because there are some intuitions as "I know," "I desire," "I am happy," etc., the author declares

न विकारिणस्तु करणविकारात् ॥ ३ । २ । ३ ॥

⁷⁴ Na, not विकारिणः Vikārinah, subject to modification य Tu, but करणविकारात् Karanavikāratः from the modification of the instrument.

3. But (the souls are) not subject to modification, because the modification is of the instrument (i.e. the internal organ).—95.

The souls do not deserve to be possessed of the modifications of knowledge, etc. Why? Because, since knowledge, etc., are explained as belonging to that which is the instrument of the perception of pleasure, etc., it follows that the souls are not liable to modification. For, thus, in such inferences-as “the perception of pleasure must be through an instrument,” since the connection of such an instrument exists by the relation of identity (with the effect), pleasure, etc., are not the modifications of the soul. This is established also from the inference that like fairness, etc., pleasure and the like do not belong to the soul but are perceived as reflected in the soul. Similarly, it is by means of identity with its cause (ahamkâra) that the mind assumes the character of egoism; there is no such assumption of egoism by the mind when it is dissolved during deep sleep. This is just like the attribution of the nature of time to the upâdhis or external circumstances which cause the divisions of time. This is enough.—3

Now, in regard to the possible enquiry, how Brahma-hood accrues to the Jîva, the author declares:—

अनन्यभक्त्या तद्बुद्धिर्द्विलयादत्यन्तम् ॥ ३ । २ । ४ ॥

अनन्यभक्त्या An-ananya-bhaktyâ, by single-aimed devotion. तद्बुद्धिः Tat-buddhih, the knowledge thereof, i.e., of the identity of the Jîva with Brahman. द्विलयात् Buddhi-layât, through the dissolution of intelligence अत्यन्तम् Atyan-tam, absolute, final.

4. Through the final dissolution of intelligence by means of single-aimed devotion, there arises the knowledge of the identity of the Jîva with Brahman. —96

It has been revealed:

“By single-aimed devotion is to be attained, O Pâitha, that Supreme Purusa,

“In whom all created things reside, by whom all this is pervaded” (Gîtâ, viii, 22)

Similarly (in the Nrîsimha Purâna, it is recollected):

“When the ancient Purusa is to be attained by devotion alone, wherefore is not an effort made for mukti?”

Therefore the meaning is that mukti characterised as the attainment of the bliss of Brahman results when the final dissolution of intelligence takes place by the higher devotion as soon as it arises in the Jîva. By intelligence here is meant the adjunct of the Jîva, since it has been declared that the principle, Intelligence, belongs to the Lord alone. And thus is indicated the definition of mukti in this form that mukti is the attainment of the bliss of Brahman co-existing with the antecedent non-existence of the dissolution of his intelligence.

If you say that since the attainment of the bliss of Brahman is a thing accomplished (as all souls are identical in nature with Brahman), it cannot be an object of volition; we reply, No, because it is an object of voluntary pursuit when accompanied with the knowledge that it is such, as in the case of the

village, etc., (the mere existence of which does not prevent their being objects of acquisition for which one makes effort not because they exist but only when they are known to be objects worth acquiring) Otherwise, since such, namely, "This is pleasure, herein is the being pleasure (i.e., the genus of pleasure," is knowledge, and since genus is eternal, the thing (i.e., pleasure) which possessed that genus would also come to be not an object of volition, because desire and effort of will do not possess the distinctions of knowledge that this is pleasure and that herein is the being pleasure. Therefore it follows that desire and effort of will take place in respect of even an object which is already in existence, under colour of that aspect of it which is not yet in existence. If you say that the knowledge that it is not to be accomplished by an effort of will is an obstacle to the exercise of desire and effort of will, we ask, is it contrary to reason to suppose that desire and effort of will come into play by overshadowing by a violent passion even the fact that the desired end is not to be accomplished by an effort of will, just as in the case of the hawk sacrifice the performance of which is possible through the overshadowing of the knowledge that it will be accompanied by a predominant evil consequence, (by the violent anger towards an enemy, Cf 'Let him who desires to kill his enemy by incantation offer the hawk sacrifice — Sadvimes Brahman, III 8)?

Also from the Agama:

"Bliss is the form of Brahman and that is founded in mukti; it is known for certain that the attainment of the bliss of Brahman is an object of voluntary pursuit — 4

You may say that just as, notwithstanding the production of the higher devotion, there is still the experience of the adrista or merit and demerit which determine the duration of life, till it exhausts itself, so it is by experience alone that there can be the dissolution of the other epūrvas or merits and demerits, and that therefore there can be nothing but the absence of mukti. To this the author replies :

आयुश्चरमितरेषा तु हानिरनाशपदत्वात् ॥ ३ । २ । ५ ॥

अयः Ayan, life वित्य Chirem, lasting इतरेषा Itaresha, of the rest तु Tu, but हानि Hanih, destruction, abolition अनाशपदत्वात् An āspada tāt, through, being seatless

5. Life lasts, but of the rest there is abolition through their becoming seatless — 97

When affection for the Self is produced,

"Only so long as his duration as he shall not be delivered then he shall be accomplished" (Chāndogya Upaniṣat, VI, xiv, 2)

"What has he to do with merit wealth and desire? Mukti is present in the palm of his hand,

"Whose devotion is firm in Thee, the root of all worlds"

And thus ‘life,’ i.e. the adrista which determines the duration of life, just only so long as it lasts, becomes an obstacle to mukti, even when the higher devotion has been produced ; just only so long is the state called Jīvan-mukti or-mukti in lifetime. As regards the other merits and demerits, since on the dissolution of the adrista determining the duration of life there is the final dissolution of the individual intelligence (where the higher devotion has been produced) and consequently there is the absence of the site of experience, it is the absence of their experience in the individual intelligence that results; hence it does not follow that there can be nothing but the absence of mukti, because the intelligence also, by virtue of its being so modified, is a cause of mukti (in a negative way). Nor do those merits and demerits thereby cease to be causes ; because the causality of a thing is not impaired even where there is the non-production of the fruit in the absence of other (concurrent) causes. (If you say that some adrista will be still left in the form of the pleasure and displeasure of the Lord, see aphorism 91, we reply, No, because) dissolution also of the adrista in the form of the pleasure and displeasure of the Lord will take place either in the course of time or from the general cause of a cosmic dissolution (when it occurs), just as there is the dissolution of the adristas produced by the subsidiaries of a sacrifice when through some flaw in any of the subsidiaries they fail to produce the ultimate adrista which was the aim of the sacrifice as a whole and to which they were contributing. The surrender to the Lord, on the other hand, of works which are the obstacles to mukti, is for the sake of absence or cancellation of bondage by them. Thus all is clear. It is in a mediate way (i.e. through devotion) that destruction of the effects of works takes place by means of the fire of knowledge.—5.

Now, you may ask, is the samsāra of the Jīva held to be caused by absence of knowledge or to be caused by absence of devotion ? In regard to this proceeds this aphorism :

संसृतिरेषामभक्तिः स्यान्वाज्ञानात् कारणसिद्धेः ॥ ३ । २ । ६ ॥

संसृतिः Samsritih, samsāra, transmigration, worldly existence. एषाम् Esām, of these अभक्तिः A-bhaktih, absence of devotion. स्यात् Syāt, must be. न Na, not अज्ञानात् A jñānāt, from absence of knowledge. कारणसिद्धेः Kāraṇa-a-siddheḥ, from non-existence or non-proof as cause.

6. Their samsāra is (from) absence of devotion, and not from absence of knowledge, because there is no proof of it as a cause —98

Heaven, mukti in lifetime, and mukti, such is their threefold state. Mukti in lifetime is the higher devotion ; while its non-existence is samsāra. It is only from the absence of the desires of devotion that samsāra persists ; it ceases, when devotion is produced ; and so it has been declared by the great seers ;

“So long are there affliction, and that desire, so long delusion as well as sorrow,

“So long does not a man take refuge in Thee, the abolisher of infinite sin.”

Creation is caused by the absence of the knowledge of the principles by knowledge is its abolition desired, because in the absence (through knowledge) of the causes of the mistake of a rope for a snake the mistake is impossible Births, the scourings of the dreadful attendants of Yama, those sufferings, the sights of the son of the Sun these are the consequences of the creature turning away from the lotus of Krishna's feet, being led astray by the mirage of the wave of the "I" and "Mine" of ahamkara — 6

श्रीगणेशा नेत्राणि शब्दलिङ्गाक्षभेदादुद्रवत् ॥ ३ । २ । ७ ॥

त्रीयं Trini, three एवं Esām their नेत्राणि Netrāṇi, eyes शब्दलिङ्गाक्षभेदात् Sabda linga akṣa-bhedaṭ, according to the differences of word or authoritative declaration, mark of inference, and the senses उद्गतं Rudraṇi vāt, like Rudra

7 Like-Rudra, they have three eyes, distinguished as authoritative declaration, mark of inference, and the senses — 99

"Their", i.e., of the Jivas, there are three eyes as instruments, that is to say, serving as proofs in respect of certain knowledge of objects. Although there is no distinction in the certain knowledge which they severally produce, it is considered as being threefold according to the threefoldness of the instruments. These instruments are as follows. The instrument of certain knowledge which is caused by unauthoritative declaration is the word in the form of an object denoted by a word to which the word is appropriate and which is understood. It is mentioned first (in the aphorism) in order to declare its superiority (to the other two) consisting in its being the means, etc., of transcendental devotion. So again the instrument of certain knowledge which is caused by inference is the knowledge of the mark of inference abiding in the subject of the inference (i.e., the minor term) and accompanied or pervaded by a known major term. Since according to us an effect pre-exists in the cause, the fact of its being known in the process of inference is also not incompatible. The instruments of certain knowledge which is caused by sense-perception (internal and external) are the sense organs when they are in contact with objects and they, i.e., the mind, and the organs of bearing, touch, sight, taste and smell, six in number, having overcome the taints of the internal organ by their respective contacts, produce the function of the sattva (of the internal organ) which assumes the form of the object as illuminated by the Conscious Self. Hence it is declared

" Illumination arises in all the gatesways of this body

Gita, xiv, 11

But the modifications such as pain, etc., of the mind which has the form of the Jiva's intelligence, do not remain unrecognised it is by the light of the Self therefore that they are illuminated. Hence to avoid redundancy, we do not make the supposition of a function of the sattva in their case. Only in this sense are they said to be illuminated by the Witness

Thus then there are only three proofs distinguished as word inference and sense perception, just as Rudra has three seats of sight, neither more nor

less, so is it here, and their signs are (in both the cases) the characteristics of their being of the forms of the moon, sun, and fire. *

Comparison, again, is not a separate proof, but is included in the three proofs themselves, because it is for the purpose only of comprehending the force or direct meaning of a word, and this is possible, with the help of the mind also together with the inference called sāmānyato dṛiṣṭa or commonly seen, since in this case the word the force of which is to be ascertained is co-extensive with some well-known word, as in the case of the definition of the poet and poem.

The investigation of proofs has been discussed by us in our Nyāya-tattva-nikāsa and Vedānta-tattva-nikāsa ; so it is not elaborated here.

The intelligence of the Jīva is named the mind ; it undergoes contraction and expansion ; whereby the simultaneity and non-simultaneity of cognitions are explained.

Since from the play of the ahamkāra of the Lord is the production of the intelligences of the Jīvas, in intelligence egoism also, like pain, etc., is directly perceived.

Since the production of the subtle elements, the gross elements, the senses, etc., is from the intelligence of the Lord, and since they are to be known by the intelligence of the Lord, this is capable of being apprehended by Consciousness as well as by the senses.

The five gross elements, the five subtle elements, the eleven senses (of cognition and action), ahamkāra, intelligence, the Pradhāna, the soul, and the Supreme Lord, such is the collection of the principles. These are the twenty-six principles.—7.

आविस्तरेभावः विकाराः स्युः क्रियाफलसंयोगात् ॥ ३।२।६॥

आविस्तरेभावः Āvis-tiras-bhāvāḥ, appearances and disappearances. विकाराः Vikārāḥ, modifications. स्युः Syuḥ, are, should be. क्रियाफलसंयोगात् Kriyā-phala-samyogāt, from the conjunction of action and fruit.

8. Creation and destruction are changes of form of that which exists, because there is conjunction of action with object.—100.

As a collateral subject, creation and dissolution are considered. Of these creation characterised as appearance or evolution is of the existent alone, and consists in its capability of undergoing change ; similarly, dissolution characterised as disappearance or involution is also of the existent alone, and consists in its incapability of undergoing change. Likewise increase, decrease, etc., are nothing but changes of form of that which exists. How so? Because there is predication of the connection with the fruit (*i. e.* the effect or the object) of the meaning of the verb in such instances as "He makes a jar," "He

* "Siva's right eye is the sun, his left is the moon, and his third eye in the centre of his forehead is fire. I suppose that the sun properly stands for revelation as being the brightest, the moon for inference (from its connexion with *paksha* as the 'lunar fortnight' and 'the minor term') and the five fires for the five senses. In the text, however, the moon is put first in the compound (according to the rule *abhyarthitam cha*) as being the monarch of the stars, planets and *brahmans*, see Vishnu Pur. I. xxii."—Cowell

destroys a jar," etc., and these connections can occur only in the case of that which exists, and not in the case of that which does not exist. And so has it been declared.

"There is no production of that which exists not, there is no destruction of that which exists" (Gita, II, 16)

Likewise, in such instances also as "It is produced," "It is destroyed," etc. the object is perceived to be the seat of the change expressed by the verbs, and this, i.e., to be the seat of the changes, is possible only in the case of that which exists.

Appearance or evolution, again, means connection with the initial moment, the meaning of which is that it is the counter opposite of destruction, because there is no determinate sense in which the word initial can be applied to a moment (since the process of creation is infinite both towards the beginning and towards the end). Nor can you say that as it is necessary that every appearance must have another (antecedent) appearance the faults of infinite regression and redundancy, one or other, must ensue because it is by the collocation of all the causes of the jar, for instance, that the characteristic of being an appearance belongs to its appearance. For, otherwise the same faults would ensue also on your own theory of creation *de nulo* which would equally imply the creation of a creation, and so on *ad infinitum*.

And so it is the series of all previous appearances and disappearances of the jar, for example, that is called its "antecedent non existence", it is its disappearance that is called its "destruction" (or emergent non existence), and this (destruction) sometimes becomes final also as in the case of the body.

* * * I give a translation of my pandit friend's clear note on this hard passage.

An opponent might thus argue. But if you accept the idea of manifestation and reject that of "production, is your manifestation itself continuous or occasional? If it is continuous, why should it not be eternal? If it is occasional, then the manifestation of this said manifestation will be either continuous or occasional. But if it is continuous you will again have to concede that it is eternal or if it is occasional, you will have again to allow a manifestation of this occasional manifestation and so on. Thus you will be involved in the fault of an *ad infinitum regression*! Or on the other hand if, in order to avoid this fault, you allow that the second or third manifestation was produced *non manifested* you will be involved in the fault of cumbrousness, because if the idea of production is to be conceded at all it might as well be allowed at the very first step.

We however reply

We grant that if we accept the idea that a pot's manifestation was itself manifested and then went on to concede a further manifestation of this second manifestation we should be involved in one of the two faults you allege but we do not concede this. We hold indeed that the pot is manifested *non produced* but we do not allow a second separate manifestation we maintain that this manifestation is the manifestation ie only another expression for the sum total of the causes which are said in your phraseology to produce the effect the pot as wherever this sum total is found, the manifestation takes place. This explanation removes all fear of an *ad infinitum regression* as there is no continued succession of supposed manifestations.

* Nor again is your own hypothesis of production a whit more free from the same charge. For we may in turn ask you whether this 'production' of yours is continuous or occasional. If it is continuous then why is it not eternal? If it is occasional, we ask, whether there is a production of this production or not? and so on thus involving either an *ad infinitum regression* or the fault of 'cumbrousness'. And you will similarly have to assume as we did, that the production of the first production is not something separate but is only another expression for the sum total of the causes, as in our case. — Cowell

of Devadatta, or as in the case of the intelligences, etc., of those that have attained mukti. And what are called " mutual non-existence " and " absolute non-existence " are, on the other hand, really nothing but respectively the possession of mutually contradictory attributes and the site (where the thing in question might have been but is not); as, otherwise, we should have to admit another non-existence in the first non-existence, and so on *ad infinitum*." But in a cosmic dissolution there is merely the non-existence of any change of form other than and in addition to the change of form called cosmic dissolution. The samskâras, latent influences, impressions, or tendencies, arising from past acts, however, persist in subtle forms, and to this there can be no objection; (and these developing as causes of future births and experiences make subsequent creations necessary)

Thus closes the investigation of Devotion under three heads (*viz.* Devotion, its Means, and the Object of Worship) — 8

Clothed in yellow garments, resembling the (dark blue) cloud (in the colour of the body),

With long eyes like the petals of a lotus,

Holding the flute, adorned all over the body with the dust raised by the cows coming home at dusk,

May that Effulgence bedecked with the Kaustubha gem abide in your hearts.

In the bracelet of the land of Bengal, there was Visârada renowned as a jewel on earth,

The lord of all the earth, holding the title of the overlord of all monarchs, the foremost among the wise.

From him sprang Jalesvara the wisest, the commander of the armies of the protectors of lands

By Svatnesvara born of his body has been made the investigation of true Devotion.

Here ends the second lecture of the third chapter in the Commentary on the *One Hundred Aphorisms* of Sânâlîya composed by the most learned teacher Svatnesvara.

Here also ends the chapter.

Completed is this investigation of Devotion

* " My pandit friend thus explains this passage " Mutual non-existence is not something distinct, but only the possession of mutually exclusive properties Thus ' a pot is not cloth, ' cloth is not a pot, ' we have here an example of mutual non existence Now the pot has those qualities constituting pot-hood (ghatatwa) which are contrary to those which exist in cloth, and similarly cloth has those qualities constituting cloth-hood (patatwa) which are contrary to those which exist in a pot So too ' absolute non-existence ' (as in the phrase ' a pot is not there ') is not something distinct, but is really the same as the ground where the pot is not, i.e. the absence of the pot is recognised in the ground (this is the Mimamsa doctrine, see Siddhanta muktavali, p 9) This has been accepted in order to avoid the necessity of allowing an infinite succession of absences For as we must allow that there is no pot in the absence of a pot, we must perforce concede that there is the pot's absence in this aforesaid absence, and if this second absence be something existing by itself, a third absence of the pot will similarly have to be conceded as existing in it, and so on *ad infinitum* Hence we maintain that the absence of a pot is not something existing by itself, but simply the spot of ground where we expected to find it and it was not there " — Cowell

Index of Aphorisms

PAGE		PAGE	
शतरथ तदेभावाद्वद्विवीनाम् 14	16	तत्त्वकिर्माणा जड़सामान्यात् 86	66
शतरथ फलानन्त्यस् ... 8	11	तत्प्रतिशुद्धिरथ गम्या सोकवस्तिगैभ्यः 43	32
शतेष्विष्विष्वभावानामपि तद्वीके 79	61	तत्प्रतिशुद्धिरथ 38 ... 30	30
शत्राङ्गिष्योगाना यथोकाससम्बोगे गृहा दिवत् 62	45	तत्स्थानस्थादनयथमः यज्ञे वालीवत् 77	60
शतातो भक्तिलिङ्गात् 1	3	तत्संस्थस्थ अमृतस्वोपदेशात् 3	6
शतनन्त्यभस्त्या तद्विद्विष्विष्वादत्यन्तम् 96-	74	तद्वाना च ... 28	24
शतनाते तु यैषा स्वप्नपास्पादी च कारण- स्वात् 58	43	तदेव कर्मिहानियोगिभ्य आधिक्य- शब्दात् 22	20
शत्रतिशुद्धि पौरैवयं तद्वावाच नेवमितरे- पात् 35	28	तदेव य नानात्पैकत्वमुपाधियोगहानादा दित्यवत् 93	72
शतन्धोर्पर्यवस्थ मुखम् 64	47	तद्वयनि पूजायामितरेषा नैवस् 66	48
शतमैकपरा बादतायण 30	25	तद्वयत् प्रपत्तिशब्दात् न चानमितरप्र- पत्तिवत् 9	12
शतनिष्वयोन्यधिक्रियते पारम्पर्यात् चा- मान्यवत् 78	61	तद्वाक्ययैषात् प्रादुर्भावेष्वयि सा 46	35
शतुर्विवरमितरेण हात्तिरनास्थपद- स्वात् 97	75	तत्योदयवदात् 5	7
शावित्तिरोभावा विकारा स्यु क्रियाकल- सयोगात् 100	78	तत्यो तस्मै खानवस्थानात् 25	22
ईश्वरतुष्टेकोऽपि चतो 63	48	ताम्य पाविष्यमुपक्रमात् 59	44
जत्तान्तिस्मृतिवाक्ययैषात् 31	63	तामैर्वर्यपरा, कारयणः परस्यात् 29	25
जग्मयपरा शारिहर्ष एव्योपयतिभ्यात् 31	25	तामु प्रधानयोगात् फलाधिक्यमिके 60	44
इतेन विकासपोऽपि प्रत्यक्षतः 17	18	जीर्णेषा नैवाचि शब्दसिंगाक्षमेदाद् क्र वत् 99	77
इवं प्रेक्षितु च 55	40	दर्शनकलमिति चेष्टतेन उच्चधानात् 12	15
ऐश्वयं तद्वीति चेष्ट स्वाभावात् 34	27	दृष्टव्यात् 13	15
क्रमैकात्म्यपत्तेस्तु 80	62	देवमत्तिप्रतिसरित्यम् साहचर्यात् ... 18	18
गौण चैविध्यमितरेण स्तुत्यर्थवात् चाह चर्यस् 72	53	द्युत्तराज्ञेययोगे प्रतिषेधात् 51	38
गौरवा तु चमाधिष्ठिद्वि 20	20	द्वैप्रतिपत्तमावाद्राघद्वदात् राग 6	8
चेत्याधितोर्म तुतीयस् 40	31	द्वैचादयस्तु नैवस् 45	35
जग्मन्त्विदरवत्तजग्मयद्वात् 47	36	ध्याननियमस्तु दृष्टिकर्यात् 65	48
जानमिति चेष्ट द्विष्वतोऽपि चानस्य तद संस्थितोः 4	7	न क्रियाकृत्यन्तेष्वलाङ्कानवत् 7	11
तद्वद दिव्यं इव्यतिपात्रो वात् 48	36	न च छिद्धः पर स्यादनन्तर विशेषात् 33	27
		न प्राणिङ्कुद्वि भ्योऽवस्मयात् 88	69
		न विकारिष्वत्तु करणविकारात् 95	73
		नामेति नैविनि सम्भवात् 61	45
		निमित्तगुणाव्ययेष्वादपराधेषु उपवस्था 69...51	

PAGE.	PAGE.
निर्मायोऽचावचं श्रुतीश्च निर्मिते पितृ-	
वत् ... 89	... 69
नैव अद्भुतु साधारण्यात् ... 24	... 22
पत्रादेदीनमन्यथा हि वैशिष्ट्यम् ... 70	... 52
परां कृत्वैव सर्वेषां तथा त्वाह ... 84	... 65
पादोदकं तु पादमध्यास्मैः ... 67	... 49
पृथगिति चेन्न परेणासम्बन्धात् प्रकाशा-	
नाम् ... 94	... 72
प्रकरणाच्च ... 11	... 14
प्रकृत्यन्तरालादैकार्यं चित्पत्तेनानुवर्त्त-	
मानात् ... 37	... 29
प्रस्त्यभिज्ञानाच्च ... 53	... 39
प्रग्ननिस्तपणाभ्यामाधिक्यसिद्धेः ... 23	... 21
प्रागुक्तं च ... 16	... 18
प्राणित्वान्न विभूतिपु ... 50	... 38
फलमस्माद्बादरायणो दृष्टिवात् ... 91	... 70
बहिरन्तरस्थमुभयमदेष्टिसर्ववत् ... 73	... 54
बुद्धिहेतुप्रवृत्तिराविशुद्धेवघातवत् ... 27	... 24
ब्रह्मकारणं तु भक्तो तस्यानुचानाय सामा-	
न्यात् ... 26	... 23
भक्त्या जानातीति चेन्नभिज्ञान्या साहा-	
यात् ... 15	... 16
भक्त्या भजनोपसंहाराद् गौरेयाऽपरायै-	
तद्देहुत्वात् ... 56	... 41
भजनीयेनाद्वितीयमिदं कृत्स्नस्य तत्स्व-	
रूपत्वात् ... 85	... 65
भूयसामनुष्ठितिरिति चेदाप्रयाणमुपसहा-	
रान्महत्स्वपि ... 75	... 56
महापातकिनां त्वात्तर्त्त्वात् ... 82	... 64
मिथोऽपेक्षणादुभयम् ... 39	... 30
मिथोपदेशान्नेति चेन्न स्वरूपत्वात् ... 90	... 69
मुख्यं तस्य हि कारणम् ... 49	... 37
युक्तौ च सम्परायात् ... 41	... 31
योगस्तूभयार्थमपेक्षणात् प्रयाजवत् ... 19	... 18
रागार्थप्रकीर्त्तिसाहचर्याच्चेतरेषाम् ... 57	... 42
लेघवपि भक्ताधिकारे महत्त्वेषकमपरसर्व-	
हानात् ... 76	... 57
घासुदेवेऽपीति चेन्नाकारमात्रत्वात् ... 52	... 39
वृच्छिष्ठु ग्रैष्टयेन तत् ... 54	... 40
वैयम्यादसिद्धिमिति चेन्नाभिज्ञानवद् वैशि-	
हुपात् ... 32	... 26
ठ्यापकत्वाद् ठ्याप्यानाम् ... 87	... 67
छ्युत्क्रमादप्यथस्तथा दृष्टम् ... 92	... 71
शक्तित्वान्नानृतं वेद्यम् ... 42	... 32
सम्मानवहुमानप्रीतिविरहेतरविचिकित्सा	
महिमख्यातितदर्थप्राणस्थानतदीयतासर्वं	
तद्भावाप्राप्तिकूल्यादीनि च स्मरणेभ्यो	
वाहुल्यात् ... 44	... 33
सर्वानृते किमिति चेन्नै वस्तुहुपानन्त्यात्-36	... 28
सा परानुरक्तिरीश्वरे ... 2	... 4
सा मुख्येतरापेक्षितत्वात् ... 10	... 14
सुकृतजन्त्वात् परहेतुभावाच्च क्रियासु ग्रय-	
स्यः ... 71	... 52
सेकान्तभाषो गीतार्थप्रत्यभिज्ञानात् ... 83	... 64
स्मृतिकीर्त्योः कथादेश्चात्तर्त्त्वात् प्रायश्चित्ता-	
भाधात् ... 74	... 54
स्वयमपितं ग्राह्यमविशेषात् ... 68	... 50
संस्तुतिरेषामभक्तिःस्यात् नाचानात् कार-	
णाचिद्धेः ... 98	... 76
इया रागत्वादिति चेन्नोन्नमास्पदत्वात्	
सङ्गवत् ... 21	... 20

INDEX OF REFERENCES

REFERENCE

Angiras Smriti, p 60
 Atri Smriti, p 9
 Aṣṭāṅgabṛhadīya I, 23, p 15
 Āpastamba Śrauta Sūtra III, I,
 2, p 50
 Asvalāyana Śrauta Sūtra IX,
 vii, p 45, 60 IX, viii, p 42
 Rigveda V viii, 59, 12, p 8
 V x 90, p 26
 Kaṭha Upaniṣat II, 11, p 27
 Gītā II, 16, p 79 II, 59, p 9
 III, 12, p 51 III, 6, p 37 IV, 9,
 36 IV, 10, 11, p 52 IV, 41, p
 2 V, 17, p 15 VI, 46, p 21
 VI, 47, p 21, 22 VII 14, p 67
 VII, 16, p 42, 53 VII 17, p 41
 VII, 18, p 42 VIII, 19, p 12, 46
 VII, 20, p 12 VIII, 21, p 35 VII,
 23, p 8, 35, 42 VIII, 10, p 63
 VIII, 13, p 63 VIII, 16, p 63,
 VIII, 22, p 63, 74 VIII, 24, p
 63 IX, 2, p, 44 IX, 10, p 67
 IX, 13, p 12, 41, 43 IX 14, p
 41, 42, 43 IX, 15, p 43 IX 22,
 p 43 IX, 25, p 43, 48 IX, 26,
 p 43, 45, 52 IX, 27, p 43, 44
 IX 28, p 44, 47 IX, 29, p 41,
 54 IX, 30, p 60 IX, 31, p 60
 IX, 32, p 10 IX 33, p 10 X,
 8, p 12 X, 9, p 6 X, 10, p 6
 X 21, p 40, 44 X, 23, p 40
 X, 27, p 38 X, 37, p 39 XI, 36,
 p 42 XII, 1, p 21 XII, 2, p 21
 XII, 3, p 21 XII, 4, p 22 XII 5,
 p 22, XII, 6, p 22 XII, 7, p
 8, 22 XII, 20, p 71 XIII, 3, p
 72 XIII, 20, p 31 XIII, 34, p
 72 XIV, 6, p 2 XIV, 7, p 2
 XIV, 8, p 2 XIV 11 p 77 XIV
 19, p 2 XIV 26, p 2 XIV, 7,
 p 26 XV, 19, p 12 XVI, 18 p
 9, 10 XVI, 19 p 9 XVI, 20 p
 9, 10 XVII, 4, p 20 XVIII, 2, p
 59 XVIII, 8, p 59 XVIII, 46, p

REFERENCE

53 XVIII, 54, p 18 XVIII, 55, p
 17, 18 XVIII, 57, 58, p 46
 XIX, 66, p 58 XVIII, 68, p 65
 9 Chāndogya Upaniṣat I, vi, 6
 p 47 II, XXIII, 1 p 6 III,
 XIV, 1—4, p 3, 25, 28, 72
 VI, II, 2 p 3, 32 VI, II 3,
 p 68 VI, XII, 2, p 75 VII,
 I, 6, p 12 VII, III, 4, p 28
 10 Tandya Brāhmaṇa: XVI, III, 2,
 p 57
 11 Taittriya Aranyaka X, x, 21,
 p 11
 12 Taittriya Upaniṣat II, III, 1,
 p 9 III, II, 2 p 26
 13 Taittriya-khila Upaniṣat, p 30
 14 Taittriya-Saṁhitā I, v, 8, p 17
 II, III, 2, p 42 II, IV, 6, p 41
 II, V, 11 p 52 III, IV, 5,
 p 57 VII, I, 10, p 26
 15 Nārada-Bhālti-Sūtra 30,
 p 17
 16 Nārada Pañcharātra XI, 71,
 p 48
 17 Nārāyaṇa Upaniṣat Atharvaśirṣa
 p 39
 18 Niśiṁbhātāpani upaniṣat Khūḍa
 VI, p 34
 19 Niśiṁbhā Purāṇa VIII, 21, p 34 —
 VIII, 28, p 60 VIII, 29, p 60
 XXV, 23, p 33 IX, 46, p 49
 ?, p 74
 20 Nyāyamālā-vistāra I, IV, 3,
 p 41 III, III, 1—11, p 17
 VI, VII, 2, p 70
 21 Pāṇini Sūtra II, III, 19, p 8
 22 Pāṇini-māmsā Sūtra I, I, 2,
 p 61 III, I, 2, p 14 III, I,
 22, p 19 III, III, 1—14, p 17
 23 Brāhmaṇa Purāṇa XVII, 166,
 p 46
 24 Brihat Aranyaka Upaniṣat II,
 III, 6 p 28 IV, III, 7, p 28,
 IV, III, 9, p 63 IV, IV, 5, p 16
 VI, IV, 22, p 53

REFERENCE.

25. Bhāgavatī : VII, v, 22—23, p. 54.
26. Manu Samhitā : iii, 68, p. 70.
27. Mahābhārata : Vanaparvan : clxxxix, 13002, p. 39. Udyoga-parvan .lxxxviii, 3114, p. 33. Bhīṣmaparvan : lviii, 2604, p. 35. Drōṇaparvan : I, 2822 p. 33. Sāntiparvān : cxliv, 7111-12, p 14. cclxv, 6870, p 49 cclxvii, 6526, p 7, cccxxxvii, 12718, p. 34, cccxxxviii, 12778-79, p. 61. cccxxxviii, 12791-92, p 62. cccxli, 12909, p. 37. cccxl, 13305—06, p 56. cccxl, 13325, p 40 cccxlvi, 13383, p. 62. cccxlvi, 13499, p 62 cccl, 13548—50 p: 62 cccl, 13551—52, p 64 ccci, 13554, p 64 Anuśāsanaparvan I, 7077, p. 34 cxlix, 769, p 35.
28. Mīmāṃsā Paribhāṣā · page 89, p. 17..
29. Yoga Sūtra · i, 23, p. 19. i, 27, p. 20. i, 28, p. 20. ii, 3, 20, ii, 7, p 5.
29. Rāmāyaṇa ; Uttarakhaṇḍa cvii, 31, p 34
31. Varāha Purāṇa : cxxiv, 4, p 51 cxxiv, 36, p 51 cxxiv 65, p. 51 cxxvi, 1, p 51
32. Viṣṇu Purāṇa : I, ix, 72—73, p 76 I, xix, 9, p. 34 I, xx, 16, p 4, 5 I, xx, 17, p. 5. I, xx, 20, p. 8 I, xx, 27, p 75. I,

REFERENCE.

- xxii, 2, p. 78. II, iii, 5, p. 64 II, vi, 29, p. 56. II, iv, 32, 33, p. 55, 57. II, vi, 34, p. 57, 60. II, vi, 35, p: 57, II, xvi, 22, p. 72. III, vi, 21, 'p 70. III, vi, 34, 35, p. 57. III, vii, 3, p. 54. III. vii, 14, p. 34. III, vii, 16, p. 54. IV, iv, 4, p. 9. IV, xi, 2, p. 39. IV, xv, 12, p. 9. V, xiii, 22, p 6, 16. V, xviii, 22, p. 34. VI, vii, 10, p. 59. VI, viii, 27, p. 56.
33. Vedānta Sūtra : I, i, 1, p 23. I, i, 2, p 71. I, i, 3, p. 61. I, i, 7, p. 7. I, iii, 26, p. 62 III, iii, 44, 46. p 17. IV, i, 3, p. 25.
34. Sakuntalā . Act iii, p. 10.
35. Svetāśvatara Upaniṣat : iii, 8 p. 8 iv, 10, p. 31 yi, 18, p. 4. vi, 23, p 19.
36. Saḍvimiṣṭa Brāhmaṇa . iii, 18, p. 75.
37. Skanda Puṇāṇa . Kāśikhaṇḍa : xxxvii, 181, p. 40
38. Sāṃkhya Kālikā · Kālikā 3, p. 37.
39. Siddhānta Muktāvalī Page 9, p. 80.
40. Untiaced : Agama, p 75. Purāṇa Puṇāna, p. 47 13. Purāṇa, p 47 Smṛiti, p 47. Siuti, p. 72 Sruti, p 73. Teachers, p. 13 Text, p 52 Text, p. 53. Text, p. 55 Text, p 59.

ADDITIONS AND CORRECTIONS

Page	Line	For	Read
2	29	viv, 6 9	viv, 6 8
3	3	vi, 2	VI, ii, 2
"	6	iii 14	III, viv, 2
4	42	रामार् ॥	रामार् ।
6	16	ि 13	V, xiii, 22
,	43	II xxiii 2	II, xxiii, 1
8	2	go to Gods	go to the Gods
"	3	13	23
9	31	ii, 7	II, vii, 1
11	3		
	(footnote)	koowldge	knowledge
14	1	ueoconditona	Unconditional
"	15	ii, 24	VII, viv, 2
15	top	Chapter II	Lecture 1 st
16	18	1d	22
17	13	as mentionod before	as mentioned before, under I i, 5
"	6		
	(footnote)	mnanitioned	mentioned
"	22		
	(footnote)	Satram	Sûtram
19	17	17	15
20	31	assoeatio	association
22	14	iiii	ixii
23	26,27	protion	portion
24	8	mind	mind
"	33	causeof	cause of
25	34	beginning	beginning with
26	21	ii 2	i, 1
28	18	Chhaodogya Upanisat	Chhaodogya Upaolsat, III, xiv, 2
"	38	Brihat Åranyakha Upanisat	Brihat Åranyakha Upaolsat, IV, iii, 7
	39	Ibd	Ibd, II, iii, 6
30	2	अनुवस्तमानात् ..	अनुवस्तमानात्
31	2	Prak iti	Prakriti
"	25	Smparâyat	Sampirâyât
"	33	ii, 19	xiii, 20
32	29	तत्परिशुद्धिपरच	तत्परिशुद्धिच
36	7	जन्मक्र	जन्मकमवद
	8	आज्ञाम कर्मवद	आज्ञम
39 -	25	ii, 9	4
40	12	emioence	eminence among the Yasis
44	19	ii, 18	III, xviii, 1
46	12	इत्यर	इत्यर
"	27	57	57 58

Page.	Line.	For.		Read.
48	32	ix,- 35	...	ix, 25.
49	31	Nrisimha	...	Nrisimha.
51	36	xxv	...	cxxv.
"	42	qxxvi	..	cxxiv.
52	33	works, because	...	works, and because.
53	36	Brahmaṇa	...	Brahmaṇas.
"	41	48	..	46.
41	21	19	...	29.
"	36	अर्वेष्टिसववत्	...	अर्वेष्टिसववत्
56	1,2	I, viii, 9	..	VII, viii, 27.
57	2			
(footnote)		Thuu	...	Thus.
"	4	ma	...	man.
"	10	ls	...	is
50	16	तत्त्वानन्वात्	...	तत्त्वानन्वात्
65	9	Pāṇḍava	...	Pāṇḍava.
"	41	which invisible	...	which is invisible.
67	33-34	From the pervadingness of the pervaded (proceeds creation).		From the pervading prin- ciples (proceeds creation of the pervaded).
68	23	VI, 2	...	VI, ii, 3.
70	29	pratiavamarśa	...	prati-avamarśa
71	38	Aphorisms	...	Aphorisms.
72	15-2116	" All this verily is Brahma- man, nothing manifold is here."		" All this verily is Brahma- man." (Chhāndogya Upaniṣat, III, xiv, 1).
		Chhāndogya Upaniṣat, iii, 14.		" Nothing manifold is here" (Katha Upaniṣat, iv, 11).
"		33	...	3

THE
BHAKTI-RATNAVALI

WITH
THE COMMENTARY OF VISNU PURI

TRANSLATED BY
A, B

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THE PANINI OFFICE, BHUVANESWARI ASRAMA BAHADURGANJ,
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1918



INTRODUCTION



The reader will find in this book the presentation of the subject of Bhakti in a popular form. The *magnum opus* on Vaisnava Bhakti Sāstra is the Srimad-Bhāgavata. The reader having been initiated into the subject of Bhakti in the abstract in the Sūtras, will here find its application to the devotion to Viṣṇu and to His great manifestations (avatāras) and to the Vaisnava saints who have become one with Him.

Viṣṇu means the Pervader. Viṣṇu has many *aliases*—and Vāsudeva* is one of them. Now Vāsudeva may be derived from वस्ति देव or वस्ति देवता विष्णु एव plus देव वासुदेव, that is, the Shining One who pervades the universe and is therefore synonymous with Viṣṇu. It also means the son of Vasudeva—the avatāra of Viṣṇu in the Dvāpara Yuga—the friend of the Pāndavas, the Seer (Yogeswara) who revealed the Gītā, the statesman who guided his party to success, the unique figure who commanded reverence even from elderly heroes of the Kurukṣetra leaders of the hostile party, such as Bhīṣma, Drona in whom friends placed implicit trust, devotees whole-hearted love.

The Bhāgavata chiefly deals with the devotion to Vāsudeva as the Dvāpara incarnation of Viṣṇu. Yet the first-mentioned connotation of Vāsudeva finds support in the very Bhāgavata which states that Nārada imparted the Vāsudeva mantra to Dhṛīrtha, who lived in the Tretā Yuga, long anterior to the birth of Vāsudeva of the Dvāpara Yuga.

The comprehensive term 'Vāsudeva' is among Vaisnavas to accept this term to mean both Viṣṇu and his manifestation as the son of Vasudeva in the Dvāpara Yuga, leaving the choice to the devotee to worship Him in whatever aspect they prefer.

* Compare Mahabharata.

वर्द्ध वार्ष वासुदेव चेष्टय दिव्वितस्वत ॥
 शान्ति यर्द नारायणीय अध्याय ॥ ३४४ ॥
 वाहमामि लग्न विरक्ष सूर्यवासुदेव ॥
 चर्द भूता दिवसरव वासु देव सतोऽप्यहस् ॥
 या ० नारायणीय । अध्याय ॥ ३४५ ॥
 वासु चर्द मिवासरव विरक्षनि प्रह सोमदु ॥
 तस्य देव या ब्रह्म वासुदेव इति रित ॥

The Bhāgavata is a bulky work containing 18,000 verses of long and short measures. The *raison d'être* of the Bhāgavata was according to the Vaiṣṇavas that in the Mahābhārata, Vyāsa, its author, had omitted the treatment of Bhakti, and it was to make up that want that he brought out that great work for the benefit of humanity. But though the tone and subject of Bhakti run throughout prominent the bulk is made up of narratives of the several incarnations of Viṣṇu, of Kings of the Solar and the Lunar lines, philosophical disquisitions, geography of the world, and multifarious matters. It is encyclopediac in its treatment of many subjects. Its language and style is at places uncommonly difficult. So both on account of its size and its erudit character, the work is not suited to the general reader who has his worldly occupations and has little leisure to go through that bulky tone.

A Sanyāsin of Tīrth by the name of Viṣṇu Puri made a selection of verses from the Bhāgavata and gave to his anthology the name of Bhakti-ratnāvalī. He also wrote a commentary on the same and called it Kāntimālā. The text and commentary in the present edition is based on a manuscript which bears the date of Sambat 1699.[†] It is, therefore, 373 years old. It is written in beautiful Nāgarī character, and the paper and ink show how the calligraphists of those days prepared their enduring materials of writing.

All that Viṣṇu Puri says of himself is that he was a Sanyāsi and that he was a native of Tīrth. We find mention of him in the Bhaktamālā of Nābhāji. Nābhāji lived in the 17th century.[†] Viṣṇu Puri must have lived long before him so as to have established his name as an author and Bhakta sufficiently eminent to have secured a place in the Bhaktamālā.

There is a story current among some of Bengal Vaiṣṇavas that Chaitanya Deva of Nadia and Viṣṇu Puri met at Kāśī, while the former was on his way back from his pilgrimage to Vṛindāvan. It was natural they should have been charmed with each other. Chaitanya by the Bhakti and learning of Viṣṇu Puri and Viṣṇu Puri by the spiritual grandeur and the personal magnetism of the prophet of Nadia. Chaitanya returned to Bengal and subsequently became a permanent resident of Jagannāth Puri. The report that has been handed down is that a pilgrim, a disciple of Viṣṇu Puri, went from Kāśī to Puri and met Chaitanya to whom he communicated the greetings of Viṣṇu Puri. At the time of the visitor's departure from Puri for Kāśī he enquired if he had any message to impart to, or any request to make of Viṣṇu Puri. In the presence of the assembled Vaiṣṇavas, Chaitanya asked the departing pilgrim to tell Viṣṇu Puri to send him a Ratnāvalī (a necklace of gems). The sādhus present there were astonished to hear this request proceeding from a man who had renounced the luxuries of the world. But they had not the boldness to

[†] Bhaktamālā is a well known Hindi work containing notices of Vaiṣṇava saints and Bhaktas.

कोटि ग्रन्थ के अर्थ लिरह विरचन में गायी

महा समुद्र भागवत् ते भक्ति रत्न राजि रची ।

कलि जोव जङ्गाली कारणे विद्यु पुरी बंडि पीधि

॥ भक्ति माला ॥

[†] See Dr. Grierson's "Gleanings from the Bhaktamālā," Journal of the Royal Asiatic Society of 1909, p. 607.

question him for what he had done. Time elapsed and then all of a sudden once again came back the pilgrim from Kāśī and presented a packet to Chaitanya saying that Viśnū Puri had made to him this present of a necklace of gems that he had wanted. The packet turned out to be the manuscript of the Bhaktiratnāvalī. The Vaiṣṇava assembly who had been before annoyed with Chaitanya for this request which was unworthy of a Vaiṣṇava leader now found out their mistake. They were overjoyed to find that their Prophet had simply sent a message of inspiration which Viśnū Puri properly understood and carried out thehest of his honoured friend. This Necklace of Devotion, 'Chaitanya placed at the foot of Jagannāth]

There is another story. It is to the effect that Jagannāth had directed Viśnū Puri by means of a dream to make the compilation which the learned Bhakta did and personally presented at the temple of Jagannāth.

If we accept the former story then Viśnū Puri lived in the 15th century of the Sāka era, for Chaitanya was born in 1407 Sāka era (1407+78 A.D.). The date given at the end of the Bengali edition as a footnote that the writing was finished at Kāśī in 1555 Sāka era (1555+78 A.D.) may have been the date of the finishing of the copy of the work by a copyist who, following the custom among copyists, gave the date of his finishing the copying. That couplet states that the work was written in Kāśī. That the book was composed in Kāśī finds strength in a personal statement at the end of the work [slokā No. 2 at the end of the 13th String, p. 142]. Here the commentator who is no other than Viśnū Puri himself, says that he was a hermit that is one far away from his native place, unknown to his neighbours. Thus he could only have stated while living in the midst of strangers, in a place where he had probably newly settled and had not yet established a reputation which the Bhaktiratnāvalī had latterly earned for him.

It is an interesting fact to note that many Sanyāsins to whose names are appended the surnames of Puri, Giri, Saraswati, &c., &c.—all belonging to the order of Sanyāsins founded by Sankarāchārya and who are generally given to the study of Vedānta of the Advaita School—should have devoted themselves to Bhakti mārga. And Viśnū Puri was not a solitary example of a Sanyāsi's pursuit of Bhakti. Prakāśananda Saraswati, a contemporary of Chaitanya Deva, was a zealous follower of the Path of Bhakti.

It is also interesting to find that Kāśī though renowned among the Hindus as Śiva puri (the City of Śiva), was the asylum of even Vaiṣṇava saints as is evident from the life of the great Tulasī Dācā, the author of the Rāmāyaṇa in Hindi, who passed his latter years at Kāśī. Kāśī for ages past being the seat of learning has attracted scholars and saints of every school of thought. Kāśī has ever been cosmopolitan and not exclusively local or provincial from times of yore. That Buddha should have commenced preaching his religion at Kāśī takes the cosmopolitan character of Kāśī to 2500 years back.

To resume the question of the date of Viśnū Puri. The learned editors of the Calcutta edition have taken pains to show that he lived before the time of Chaitanya—nay, they have given a genealogical table to show that Viśnū Puri was the disciple of one Jaya Dhīrīma who belonged to the Vaiṣṇava School of Mīdhyāchārya. And that Chaitanya was the 7th in the order of succession.

of discipleship from Jaya Dharma. Thus takes him a couple of centuries before Chaitanya, roughly speaking. The mention of Viṣṇu Puri by Kavi Karpurī, a contemporary of Chaitanya also militates against the date given in the colophon mentioned above. The exact date therefore remains unsettled. It may be safely said that he lived either before or at the time of Chaitanya.

About his life, the tradition is that he was a learned Brāhmaṇa who first led the life of a householder and had a wife and children. But the irascibility of temper of his wife was too much for him and he left home donning the garb of a Sanyāsī. All the entreaties of his penitent wife and friendly neighbours were of no avail to bring him back to his home. He wandered and then settled at a locally famous shrine of Śiva some sixteen miles from the capital town of Mithila. Here he had a dream and acting on it resumed householder's life not by going back to his old home but by marrying a second time and becoming the father of children by this second wife. This conduct of Viṣṇu Puri can only be justified by the command he is said to have received from Śiva in his dream. Hindu S'āstias and Hindu Society deem it a violation of religious injunction for a Sanyāsī to resume the life of a householder.

It is also said that in the same dream in which he was directed to enter the life of a householder he received the द्वादशार्चत्र (constituted of twelve letters) Viṣṇu mātra and which was perhaps the turning-point to his Bhaktimārga and which resulted subsequently in the preparation of this anthology from the Bhāgavata.

The Viṣṇu Bhakti teaching, as contained in this anthology may not necessarily be confined for exclusive Vaiṣṇava use. Nāma (name) and Rūpa (form) is unessential and changeable. Substitute any term denotative of the Deity—in His many aspects of Father, Mother, Creator, Preserver and Destroyer, the Remover of darkness, the Remover of evils, obstructions, &c., &c., and the anthology, when the needful changes are made, will not fail to be of use to the Bhakta of any form of the Divinity in moulding his mind into a devotional mood.

Hence the anthology though sectarian in one sense, is catholic in another as subsuming the end of devotion to the Divinity. The Bhakti which the Bhāgavata inculcates is a sort of Vedāntic Bhakti—to coin a new phrase. That is to say, the Jīva as Bhakta and Viṣṇu as the goal of the Bhakta to which the latter is approaching may not be perpetually distinct from one another. If he chooses, the Bhakta remains eternally in his status of a devotional Jīva. But union with the Divine is also his privilege and can be realised if he prefers to take to it. But, according to the Bhāgavatas, their saints prefer the other way, leading to perpetual devotion and not to absorption. Or, as popularly put, the Bhakta wants to be the eater of sugar and not to be sugar itself. Opinions differ on this point. If to be ब्रह्मण् is to be likened to the condition of inert sugar—sweet to the eater of it but not to itself—then the Vedāntist will demur to accept this interpretation. The very designation of सच्चिदानन्द of the Supreme Being discards such a notion, that absorption into 'It' would lead the Jīva to be merged into an entity in which there is no consciousness of Anand. Like lines of an asymptote that never meet—approach though they may eternally to meet the other—the Jīva can never get at Brahma is the cult of the Dualist. But the Śrīmad Bhāgavata in more than one place quotes the Sruti द्वृतीयां द्वै भवं भवति deferentially and leans to the Vedāntic teaching of

the Vedic Muhavaryas. But, on the other hand, it rejects the path of knowledge to reach the goal. It prefers the path of devotion. And it prefers to inculcate that the Jiva (the man) is the happier who remains ever distinct from the God he worships though the privilege of absorption into Him is within his power. This privilege the bhakti deems for the Jiva. Hence the statement made above that the Bhakti of the Bhagavata Vedanta is non dualistic.

Vaisnavas say that out of the milk of the Veda, the butter of Bhakti has been churned out by them. The Karma Kanda portion of the Vedas containing the ritualistic ordinances for the performance of sacrifices for the attainment of particular boons, by offering sacrifices to the various deities bearing the names of Indra, Varuna, have been openly condemned by the Srimad Bhagavata. Of course there is the rationalistic School of Vedic interpretations and there is no important sect that has recently arisen whose followers accept that interpretation, i.e., that the various gods mentioned are really the name of one Paramevira and that devotion to Him is their religion.

The Bhagavata discards the Karma Kanda and the sacrifices to the Vedic gods, and says there is one Supreme Lord—Visnu or Visnudeva to whom devotion is to be given for devotion's sake and not for material gains and personal benefits.

Not content with discarding the much the ordinances of the Veda, the Bhagavata gives a lower position to the philosophical inquiries of the Upanisads, in comparison with the doctrine of devotion. It says practically to one and all—'Accept Visnu (Visnudeva or any other manifestation of Him) as your Dispenser of good and worship Him incessantly and unshamefully. Don't ask any reward from Him—if any, at all ask the gift of Devotion to Him.'

This is *śraddha* or *wigñātā* having no selfish end for the Bhakti—the devotees offer at the foot of the Lord. There is no commercial spirit of barter in which the devotee gives Bhakti to the Lord in expectation of the good things of the world.

The spirit of 'give and take' is condemned both in the Gita and the Srimad Bhagavata both of which have raised their voice against the Karma kanda of the Vedas, where sacrifices are ordained for the attainment of the joys of earthly and heavenly life.

SECTION II

BHAKTI MARGA INDIGENOUS—NOT OF FOREIGN IMPORT

The question may now be discussed whether the religion of Bhakti is of indigenous growth or imported from outside.

The ambrosia of the Gita has been churned out of the Upanisads. So says a panegyrist of the Gita. The Vaidika view also is that the Bhaktimarga is the butter churned out of the ocean of the milk of the Veda. That Bhakti marga is of indigenous growth is the accepted view of all Hindus.

But a voice has been raised against this view. So long ago as 1870, the October issue of the 'Indian Antiquary' published a paper with the heading "Traces in the Bhagavad Gita of Christian writings and ideas".

* Was it to turn the table upon M. Louis Jacobié's speculations in his 'La Bible Dans L'Inde' where the French writer endeavours to prove the Hindu origin of Hebrew and Christian Revelation, that Dr. Lorrot tried to discover traces in the Bhagavad Gita of Christian writings and ideas?

This paper is a reproduction of the appendix to Dr. Lorinser's "Bhagavad Gita." Therein the learned German Orientalist produced in parallel columns writings from the Bhagavad Gita and the New Testament which bear remarkable resemblance in sense and spirit. Dr. Lorinser then endeavours to show that early Christian apostles and missionaries visited India and the doctrine of faith and monotheistic worship was introduced into India by their agency. This view found support among some influential contemporary European Orientalists.

But a note of dissent came from an unexpected quarter. That indefatigable worker in the field of Sanskrit studies whose labours have done so much to help European scholars with abundant supply of materials to work on them—the compiler of the five volumes of Original Sanskrit Texts—Dr. John Muir—whose antecedents in India were characterised by the spirit of a Christian missionary and therefore not pro-Hindu brought out in 1879, a volume of "Metrical Translations from Sanskrit writers" and prefixed to it a lengthy and learned introduction. Therein he discussed the subject of Dr. Lorinser's paper in the "Indian Antiquity" referred to above. To summarise what he said there would not be adequate treatment of his learning and labour. Therefore it is desirable in the interest of truth that the answer to Dr. Lorinser be reproduced and it will be found in an appendix to this Introduction.

The greater is the reason to treat this subject at length because of late, Dr. Grierson has renewed the question and lent the support of his repute as a linguist and antiquarian to the view that the Bhakti-marga of the Hindus is due to Christian apostles and missionaries. St. Thomas in the early century of the Christian era established a settlement of Syrian Christians in South India. These Christian settlers made converts and the path of devotion took firm hold among the Dravidians. The great founders of modern Vaishnavism rose in the South and their teachings spread later in the North of India. So modern Vaishnavism is due to St. Thomas and his followers. This is the pith of Dr. Grierson's paper.

Not that Dr. Grierson can quote chapter and verse for the claim he makes for St. Thomas and his mission. But he points to the missionary tradition based on vague reports of old Christian writers, and that is enough to build upon it the startling theory that Bhakti in India is of foreign and post-Christian origin.

When in India studying the Rāmāyaṇa of Tulsīdās, Dr. Grierson's admiration and reverence for the Hindu poet and his hero of the Rāmāyaṇa led his Hindu teachers, collaborateurs and assistants believe that the great European Scholar had become a convert to the teachings of Bhakti of Tulsīdās. They will be now disillusioned to find it stated that Tulsīdās's Bhakti is only a reflection of Christian teachings and that their old Anglo-Indian friend is the powerful advocate of this view. They might well exclaim 'Et tu Brute.'

Dr. Grierson read his paper in a meeting of the Royal Asiatic Society. The proceedings are printed in the (1907) April number of the Journal of the Society. Several members of the Society—Dr. Pope, Messrs Kennedy and Keith—controverted his views in important points.

Recent discoveries of ancient inscriptions go to show that Vāsudeva was worshipped before the Christian era. One remarkable find is the dedication of a flagstaff with an image of Garuda at the top in honour of Vāsudeva which

was erected by a Greek ambassador of the name of Holodoras, a resident of Taksasila. That a cultured Greek holding the position of an ambassador, should dedicate a गरुडवेणु (flagstaff of Garuda) to Vāsudeva is conclusive evidence of the predominant place Bhagavān Vāsudeva held in the second century before Christ.

Worship presupposes Bhakti. The discoveries of such inscriptions whose date precedes the birth of Christ should stop the mouth of Dr Grierson and all others who have assigned a Christian origin to the path of Bhakti.

There can be no question now that Bhakti marga existed in India before the religion of Christ came in existence. To repeat at intervals of short and long periods the old story of St Thomas in posting Bhakti in South India and its spread towards the North are vain attempts to give life to an exploded theory. Let Dr Grierson prove that these discoveries of inscriptions by officials who serve under the Government of India are so many forgeries of Brāhmans or let him accept their genuineness. As he has not yet denied their genuineness, let him revise his views and make a confession of his errors.

The ignorance which some European Christian missionaries at times betray is ridiculous. A well known Christian missionary, the head of a great educational institution in the United Provinces affiliated to the Allahabad University is reported to have belittled the antiquity of the Gītā in the hearing of his pupils saying it was written in the time of Akbar, the Moghul Emperor of Delhi. Does he know that the Gītā is mentioned in the Kādambarī (p 90, Peterson's Edition) of Vāma Bhatta who flourished in the seventh century in the Court of a Hindu King who patronised the celebrated Chinese Buddhist traveller, Hiouen Tsang, whose stay in India was from 628 to 648 A.D.? Does he know that Kāśemendra of Kāśmīr who lived in the 10th century A.D. has reproduced the prominent portions of the Gītā in his Bhārata Mōṣjori (Epitome of the Bhārata)? And if the opinion of that prodigious scholar—the late Mr Harinath De of the Imperial Library, Calcutta—is of any account, the age of the Gītā is to be taken to a very early period. He spoke to the Editor of the Sacred Books of the Hindus that the Gītā was mentioned in a Chinese work which was written two hundred years before Christ. The intended translation into English of the Chinese work has unfortunately remained unaccomplished by the lamented death of that great Bengalee linguist.

But the Hindu pupils of the Christian Missionary Principal, in their ignorance, were misled by him and until they read the refutation of their Principal's statement, they will carry into their head the incorrect statement more to them by that Doctor of Divinity.

The poet Kālidāsa uses the epithet of Krishna as an incarnation of viṇṇu in the garb of a cowherd.*

A Hindu scholar has to keep a watchful eye upon such Missionary assertions as given the above belittling the antiquity of their sacred literature and their religion. And let him have the public spirit to expose their incorrectness as much as he can. Misrepresentation had their day. The day of refutations has come and the history of the Sacred Literature of the Hindus has to be re-written by Hindus themselves.

* The epithet गोपकेश्वर विष्णु occurs in the Meghadātā रामानिधानो हरि occurs in Raghuvānsa. It is therefore clear that both Rama and Krishna were worshipped as incarnations of Viṣṇu at the time of Kālidāsa.

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(viii.)

APPENDIX I.

Extracts from the Introduction to "Metrical Translations from Sanskrit writers" by DR J. MUIR, C.I.E., D.C.L., LL.D., PH. D.

It has been supposed that an influence has been exercised on the religious ideas of the Indians by the introduction of a knowledge of Christianity into India in the earlier centuries of our era. This has been argued at length in regard to the "Bhâgavad Gîtâ" (a theosophical episode of the Mahâbhârata), by Dr. Lorinser who in the Appendix to his German translation of that work,^{*} presents us with a collection of passages from the work in question, which he regards as borrowed from, or influenced by, the New Testament, and alongside of which he places the texts which he regards as having exercised this influence.

* * * * *

In order, if possible, to reach a solution of the problem propounded by Dr. Lorinser, three points must be considered and settled:—1st, the age of the Bhâgavad Gîtâ; 2ndly, whether, supposing its antiquity not to be such as to guarantee its originality, any Christian doctrines could, at the date of its composition have been imported into India and promulgated in an oral or written form so as to be accessible, to the author, if his mind was open to their reception, and 3rdly, whether his work, when compared with the Christian Scriptures, or doctrines, manifests any such similarity to their ideas as to justify the supposition of their being borrowed.

* * * * *

In forming an opinion on a question of this kind, we should, supposing the alleged resemblances to be admitted, consider, first, whether the ideas, sentiments, or figures of speech supposed to be borrowed by the Indians from the West are not such as might naturally arise in the human, or at least in the oriental mind, secondly, whether they cannot be traced, at least in germ, in Indian writings of such antiquity as to exclude the supposition of foreign influence, thirdly, whether they do not so pervade the Indian writings as to be manifestly indigenous and original; fourthly, whether the writings of any other countries, known to be independent of Christian influences, contain ideas or sentiments supposed to be exclusively or peculiarly Christian, and fifthly, what probability there is that the Brahmins of the period in question could have been brought into contact with foreign ideas, and whether they would have been intellectually and morally open to, and susceptible of, such influences.

* * * * *

I venture to make the following remarks on this subject. There is, no doubt, a general, or perhaps I might say, a striking, resemblance between the manner in which Kriśna asserts his own divine nature, enjoins devotion to his person, and sets forth the blessing which will result to his votaries from such worship, on the one hand, and, on the other, the strain in which the founder of Christianity is represented in the Gospels, and especially in the fourth, as speaking of himself and his charms, and the redemption which will follow on their faithful recognition. At the same time, the Bhâgavad Gîtâ contains much that is exclusively Indian in its character, and which finds no counterpart in the New Testament doctrine.

* * * * *

It is also to be remarked, as another difference between the Christian and the Indian doctrines, that while in the fourth Gospel Christ asserts his oneness with the Father (John x 30), and speaks of the Father as being in him, and of

himself as being in the Father (xv 10 11) he yet declares himself to be in some sense distinct from him as being the Son (v 19), as being sent into the world by the Father (x 36, xi 49) as having received of the Father the prerogative of having life in himself (v 26) and as not doing anything of himself but doing the Father's will (v 30). Whereas in the Bhagavad Gita we find no reference to any similar relation subsisting between Krishna and any other person in the godhead, or in fact any reference to a distinction of persons in the godhead at all. He is represented as himself the Supreme Deity. In v 6 f he says of himself "I am the generator and the destroyer of the entire universe. Then no there is nothing higher. On me all this universe is woven as gems on a string. I am the flavour in water, the light in the sun and moon &c, and in ix 4 he says "By me, imperceptible in form this universe is pervaded [or spread out?] All existences abide in me but I do not abide in them and yet they do not abide in me." After Krishna's own account of himself Arjuna says x 12 ' Thou art the Supreme Brahman the highest essence (dhātman) the eternal divine Person noborn, all pervading.'

Besides the Bhagavad Gita there is another part of the Mahabharata to which I wish to refer as it also has been adduced to prove that a knowledge of Christianity existed in India in the early centuries of our era --- I mean the passages in which the Sveta dvipa the white island (or continent) and its inhabitants are referred to.

On the last of these passages regarding Sveta dvipa Professor Weber (Indisch Studien i 400 Note) upholds the conjecture that 'Brahmans went by sea to Alexandria or Asia Minor at the period when early Christianity flourished, and that on their return home they transferred the monotheistic doctrine and certain legends connected with it to their own indigenous sage or hero Kṛṣṇa Devakī putra (son of Devakī) the divine who by his name reminded them of Christ, the son of the Divine virgin and who had perhaps been previously worshipped as a god, substituting however for the Christian doctrine the philosophical principles of the Sankhya and Yoga schools as the latter may, on the other hand, have influenced the formation of the Gnostic sects.'

The views of Professor Weber above referred to, are discussed by Professor Lassen in the second volume of his Indische Alterthumskunde, second edition pp 1118 ff (1) He conveys in the belief that some Brahmins became acquainted with Christianity in some country lying to the north of India and brought home some Christian doctrines. Thus he considers to be supported (a) by the name of the white island and the colour of its inhabitants, so different from that of the Indians; * (b) by the ascription to these people of the worship of an unseen God, while the Indians of the same period had images of their deities; (c) by the attribution to them of faith the offspring of which is not an ignorant Indian tout, id) by the value attributed to prayer which is a less important element in Indian than in Christian rites and (d) by the fact that the doctrine which they learned is described as one only made known to the Indians at a late period. He holds it as the most likely supposition that Parthia was the country where the Brahmins met with Christian missionaries. (2) Professor Lassen thinks that the point drawn from the passage about Siva and his four disciples referred to by Prof. Weber (see above) in favour of the opposition of the presence of Christian missionaries in India rests on no firm foundation and believes that this story owes its origin to the other

* A lessened correspondent is of opinion that no such conclusion can be drawn from this story. He thinks that Sveta Dvipa bears about the same relation to the Syrian Christians as Swift's Briodineg or the Nephelokökkygia of Ariosto does.

passage in the M. Bh. about the Sveta Dvīpa. Prof. Lassen does not think that any influence was exercised by Christian missionaries or their disciples on the religious views of the Indians because (a) the Christians occupied a very subordinate position in India, and were at a distance from the centres of Indian science and religious life ; (b) because the Brahmins actually persecuted the Christians ; and (c) because both the Brahmins and other Indians are opposed to the reception of anything offered to them by the Mlechha (*i. e.*, degraded foreigner). The only knowledge of Christianity which the Indians have yet been shown to have possessed during the first three centuries of our era is confined to the meagre acquaintance with it contained in the narrative of the Mahābhārata, to which reference has been made. (3) Lassen does not consider that the Pāncharātra doctrines arose from an acquaintance with Christianity, but thinks that the narrator of the story about the White Island employed this name to intimate what he had heard about the journey of some Brahmins to a Christian country, and the doctrines there prevalent ; but does not correctly represent the religious and philosophical tenets of the Pāncharātras, ascribing to them beliefs which are not theirs. This he proceeds, has been perceived by the latest editors of the Mahābhārata, who found it necessary to add a true account of their doctrines. This has been done by the introduction of Nārada, who is said to have gone to the Sveta Dvīpa after Ekata, Dvīta, and Trita, and to have received from Vāsudeva himself the Pāncharātra doctrine. Lassen is further opposed to the supposition (see Weber's Indische Studien, i. 423) that the Indian monotheism resulted from an acquaintance with Christianity ; for (a) the Pāncharātras did not adore a single God, but Vāsudeva, as the highest, to whom the others were subordinated, (b) the Brahmins had already a highest god in Brahmā, and the adherents of the Yoga system had a single highest god in their Iśvara, making Brahmā a created being. The Indian tendency to monotheism was based, he considers, on the character of the sects, which involved an exclusive adoration either of Viṣṇu or Śiva. Further, Lassen does not consider it permissible to hold that the ideas of the Brahmins regarding prayer and faith were at all influenced by any acquaintance with Christianity. He is further of opinion that a belief in the incarnations of Viṣṇu existed three centuries before the Christian era, an opinion which he bases on what Megasthenes relates of the Indian Hercules ; and thinks that there is no valid ground for admitting that in the early ages of Christianity any Christian legends were transferred and applied to Kṛiṣṇa.

* * * * *

It is my impression, however, that the sentiments of humanity, mercy, forgiveness, and unselfishness are more natural to the Indian than to the Greek and Roman authors, unless, perhaps, in the case of those of the latter who were influenced by philosophical speculation. This tenderness of Indian sentiment may possibly have been in part derived from Buddhism, which, however, itself was of purely Indian growth.

* * * * *

As this question whether the ideas and doctrines of the Indian poem are derived from, or have been influenced by the New or the old Testament, is one of great interest and importance I give below a translation of the latter part of an article by Professor Windisch of Leipzig on Dr. Lorinser's book, which appeared in the *Literarisches Centralblatt* for 15th October, 1870, followed by some remarks with which Professor Weber, Dr. Böhtingk, and M. Auguste Barth, have favoured me on the subject of the dependence or independence of Indian writers on Christian or other foreign sources for any of their ideas, Professor Windisch says :—

" We have not as yet spoken of the object which the book before us has properly in view. This is nothing less than to show that all the nobler thoughts in Bhagaved Gitā are derived from Christianity, or from the ' primeval revelation.' It is impossible here to examine minutely Dr. Lorinser's process of proof, since it is based upon a large number of particular passages. According to the judgment of the author of this notice, however, the proof has not yet been adduced that in

the *Bhagavad Gita* we have a piece of Christianity translated into the form of Indian conceptions.

To refer to at least some general points of view, Dr Lorinser's failure to make use of Indian commentaries lies first of all, for its results, that he could not always apprehend the Indian thoughts in an Indian spirit. The immediate introduction of the Bible into the explanation of the *Bhagavad Gita* is, therefore, at least premature. Besides, the particular Biblical passages themselves are with too great confidence designated by Dr Lorinser as the sources of the Indian thought or expression. It cannot be denied that lie has actually adduced some surprising parallel passages, but the most of the texts which he has cited can at the utmost claim our consideration only after it has been proved in another way that the *Bhagavad Gita* and the Bible stand in a near relation to each other. If the author should think to rely upon the multitude of the passages which he has quoted, it should be recollected that a hundred uncertain references prove no more than a single one of the same character. Has Dr Lorinser noticed that the comparison of the human soul with a team of horses (adduced by him in p. 60, note 59) from the *Katha Upanishad* corresponds with remarkable exactness to the beautiful myth in Plato's *Phaedrus*? This might be regarded as one of the most interesting examples of accidental correspondence. For the rest, it is much to be questioned whether Professor Weber, to whom the author repeatedly appeals, shares his conviction. For Professor Weber's assumption that Christian teacher, and doctrines arrived at an early period in India, and that in particular the worship of Krishna and the legends relative to him were formed under the influence of Christianity, is very widely different from Dr Lorinser's conviction, according to which the composer of the *Bhagavad Gita* must have learnt at least the New Testament directly by heart. This is the conclusion at which every one would arrive who believingly reads the lists put together in the Appendix of—(i) passages which vary in expression but agree in sense (60 in number), (ii) passages in which a characteristic expression of the New Testament occurs in a different sense (23), (iii) passages in which sense and expression correspond (16). Even the ideas of the Christian Fathers are supposed not to have been unknown to the poet (see e. g., p. 82, note 56, p. 179 note 6, p. 207, note 27 d.). So much the more surprising is it, therefore, when Dr Lorinser himself (p. 211, note 54) finds it necessary to refer to the sharp contrast in which Christianity and the Indian conceptions stand to each other in regard to the doctrine of the human soul, and when he further (p. 117, note 1) dares to avoid ascribing in the past no acquaintance, though a very defective acquaintance, with Christianity. It is impossible to combine Dr Lorinser's ideas into one general picture. Finally as regards the thoughts to which Dr. Lorinser perceives traces of the primal revelation or primal tradition (see e. g. pp. 45, 122, 231, 250) he should first have investigated whether they can be pointed out in the Veda. Had he done this, he would probably have discovered that the contrary is the case.

"The book before me plainly shows how much the text and explanation of the *Bhagavad Gita* stand in need of a thorough revision so the part of scholars who are familiar with this branch of study. The view of which Dr Lorinser is a representative must be subjected to a closer examination than was here practicable."

On the same general subject Dr Böltlingk has favoured me with the following expression of his opinion. He writes—"Neither in the *mahābhārata* nor in the later writers have I found any utterances of moral religious import which could with any probability be referred back to any foreign source. In this department the Indians have themselves reflected on much and presented their thoughts in such elegant forms that with their likes they might easily supply the rest of the world. The others and the religions of different peoples are not so different from one another that hers and theirs oddities should not be expected to be found between them. The line of the *Katha Upanishad*, [1 6]—*Saryam martyah svā pachyate, Saryam svadyā e*

"putak" (like corn a mortal ripens, like corn he is produced again) " sounds as if from the New Testament, but is not therefore borrowed."

M. Barth writes to me as follows :—

" I am entirely of your opinion in regard to the reserves which you make as to the sentiments alleged to be borrowed, which Lorinser adduces from the Bhagavad Gītā. The same resemblances had been indicated in a general way long before him . . . In collecting these passages, and comparing them with the texts which are asserted to be the original, Lorinser appears to me rather to have succeeded in proving the contrary of this thesis. The book is Indian, and Indian throughout. The declaration of Krishna ' Those who are devoted to me, are in me, and I in them ; ' is a reproduction of the Vedantic doctrine in a form adapted to the requirements of practical religion. There would, perhaps, rather be reason for inquiring what is the sense which the corresponding terms bear in the Johannine theology, and interpretations of them have not been wanting. In any case, they have a meaning quite different from that which they bear in the Indian poem, and in order to find them again on Christian ground, invested with a meaning akin to that of the Vedānta, we shall have to descend to the mystics of the middle ages, and to what is nearer to us—the Hegelian theology of Marheinecke, by all of whom, as by the Indian poet, the illusory character, or the non-existence, of the individual being and the exclusive essential reality of the absolute, is maintained. For them, also, whatever really exists in man, is God ; all the rest is illusion, negation ; or as they say—employing the same image as the Indians—a mere sport of the Divinity, which is one in many, and in many always the same. Thus Eckart, Tauler, Ruysbroeck, and the other Dominican mystics who preached and wrote on the banks of the Rhine in the fourteenth century, ask themselves ; ' How can man love God ? And they answer ' Why does the burning coal which you place on your hand burn you ? Because this coal is in substance the same as your hand. In the same way God burns you, and acts by love within you, because in substance he is identical with you,—because he is in you, and you in him ! '

" As regards the Vedic passages," (see above, p 8), " I think that we are not to look in them for too much precision. The locative case does not signify merely *in*, but also *with near to for* ' We are yours, you are ours, thou art with us, thou art for us, thou art near us, as a coat of mail, as a rampart, &c. We have not got the dogmatic idea of Purusha = pūrṇāyin.

" As regards *gati*, I agree with you that the essence of the image is rather *end* *way*. It is sufficient to observe how this word is associated with *Kāshtha*, e.g., in the Kāṭha Upanishad, iii, 11, or is simply replaced by the latter, for instance, in the Apastamba-dharma-sūtra, i. 22, 7 (p. 39, Bubler's edition), sa (ātman) sarvam, paramā kāshthā . . . sa vai vaibhājanam puṇam "

I make a further quotation on the same subject from Prof. Monnier Williams' work, " Indian Wisdom " &c., (pp 143 f note), " Dr. Lorinser, expanding the views of Professor Weber, and others, concerning the influence of Christianity on the legends of Krishna, thinks, that many of the sentiments of the Bhagavad-Gītā have been directly borrowed from the New Testament, copies of which, he thinks, found their way into India about the third century, when he believes the poem to have been written He seems, however, to forget, that fragments of truth are to be found in all religious systems, however false, and that the Bible though a true revelation, is still in regard to the human mind, through which the thoughts are transfused, a thoroughly Oriental book, cast in an Oriental mould, and full of Oriental ideas and expressions. Some of his comparisons seem mere coincidences of language, which might occur quite naturally and independently. In other cases where he draws attention to coincidences of ideas,—as, for example, the division of the sphere of self-control into thought, word, and deed, in chap. xviii, 14-16, &c.,

* In a previous page (187) Professor Williams says, that the author of the Bhagavad Gītā, " is supposed to have lived in India during the first or second century of our era," and in a note he adds : ' Some consider that he lived as late as the third century, and some place him even later, but with these I cannot agree.'

and of good works unto prayer, fasting and alms giving, how could these be borrowed from Christianity when they are also found in Mao which few will place later than the fifth century B.C.? Nevertheless something may be said for Dr. Lerner's theory. Some further remarks are made on the same subject in pp. 153 ff., which are adverse to that theory."

" But Arminius the musician says that this doctrine [of Plato, that human things could not be perceived, unless divine things had first been seen] comes from the Indians, for that one of those last fell in with Socrates in Athens, and asked him what was the substance of his philosophy and that when Socrates answered that it consisted of an enquiry regarding human life the Indian looked and said no one who was ignorant of divine things could comprehend things relating to man. No one however could very strongly affirm that this state of affairs is true"—*Anabasis in Eusebius Praeparatio Evangelii X' 3*

APPENDIX II

Extract from Sir Rama Krishna Gopal Bhandarkar's paper on the origin of the Bhakti School published in the INDIAN ANTIQUARY for January 1912

We have epigraphical evidence of the existence of the Bhakti School during the three or four centuries before Christ. The age of inscriptions is determined by the form of the characters in which they are engraved. The first of the inscriptions indicative of the existence of the Bhakti School must have been engraved about the beginning of the second century before Christ. It speaks of a *pūja* stone (*Silaprakāra*) for the worship of *Bhagavat Samkaranīha* and *Vasudeva*.^{*} Another a few years later mentions the erection of a *bhagavat* with an image of *Gurudeva* at the top in honour of *Vasudeva* the god of gods by *Heliodes* (*Heliodorus*) a resident of *Taksashila* an ambassador of *Antikidas* (*Antikidas*) who was a *Bhagavata* i.e. worshipper of *Bhagavat* or belonging to the *Bhagavata* School. A third inscription of about the beginning of the first century before Christ existing at *Nagārjuna* conveys an adoration of *Samkarshana* and *Vasudeva* † *Painini*, the author of the *Mahabhashya* on *Pāṇini* who wrote about 150 before Christ speaks of *Vasudeva* and *Baladeva* as the deities worshipped by specific sects.

The *Vasudeva* religion or the *Pāñcaratra* system as it was afterwards called was based on the *Bhagavat gitā*. Megasthenes mentions Heracles as the god worshipped by the *Sourenoi* in which country the ancient *Mesagon* or *Ioanthos* and the River *Jebares* or *Jamus* flowed. The *Sourenoi* correspond to *Sauvannas* i.e. here the *Sātyas* and thus *Vasudeva* to Hercules, and thus the religion of *Vasudeva* flourished on the evidence of Megasthenes in the fourth century before the Christian era.

* The stone is now in the Victoria Hall Udaipur. But it was found at Ghasūnji to which place it was removed from Nagārjuna where it is believed to have been originally lying (Jour. Beng. As. Soc. Vol. 16, Part I, p. 77 ff.)

† Jour. R. As. Soc. for 1909 p. 1087 ff. for 1910, p. 1411. Jour. Rom. As. Soc., Vol. xxiii, p. 104 ff.

+ Arch. Surv. West India Vol. V p. 63

CONTENTS.

INTRODUCTION.
PAGE.

APPENDIX I	...	...	...	...	...	I
APPENDIX II	...	...	...	...	xiii	
FIRST STRING —Salutations and treatment of Bhakti in a general way					1	
SECOND STRING —Causes that generate Bhakti—Association with good men	...	...	...	...	57	
THIRD STRING —Details of the path of Devotion				...	64	
FOURTH STRING —Virtue of hearing of the praise of the Lord					77	
FIFTH STRING —Hymning the praise of the Lord				...	95	
SIXTH STRING —Remembrance of the Lord	...	...	...		112	
SEVENTH STRING —Shampooing the feet of the Lord				...	121	
EIGHTH STRING —Worship of the Lord	...	...	...		132	
NINTH STRING —Bowing to the Lord	...	...	...		136	
TENTH STRING —Servitude to the Lord	...	...	...		137	
ELEVENTH STRING —Intimate companionship and friendship of the Lord					139	
TWELFTH STRING —Consecrating oneself to the Lord	...	...	...		140	
THIRTEENTH STRING —taking Refuge in the Lotus Feet of the Lord					142	
Alphabetical Index to the Verses			...	...	149	



श्रीभक्तिरत्नावली

THE BHAKTIRATNĀVALI[†]

OR
THE NECKLACE OF DIVOTION IN GEMS,
STRUNG BY SRI VISVUPURKI

WITH

AN ENGLISH TRANSLATION AND NOTES EXPLANATORY AND CRITICAL MAINLY
BASED ON THE COMMENTARY NAMED KĀNTIMĀLA OF
ŚRĪ VIŚVUPURI

THE FIRST STRING

श्री गोपीनाथाय नम ॥

दशमे श्रीशुकवाक्यम्

जयति जननिवासो देवकीजन्मवादो

यदुवरपरिपत्स्वैर्दीर्भिरस्यन्नधर्मम् ।

स्थिरचरवृजिनधनं सुस्तिमतश्रीमुखेन

ब्रजपुरवनिताना वर्द्धयन् कामदेवम् ॥ १ ॥

(मागधत १० । ह० । ४८ शुक)

श्री गोपीनाथाय नम ॥

ये मुक्तावपि तिष्ठुः प्रतिपद्मोन्मीलदानदशा

यामास्थाय समस्तमस्तरुमणि कुर्वन्ति य स्वे चशे ।

तात्र भक्तानपि ता च भक्तिप्रति भक्तप्रिय श्रीहरि ।

बदे सन्ततमर्थयेऽनुविद्यस नित्यं शरण्य भजे ॥ १ ॥

सत्सदाचारानुभितश्चूतियोधितप्राप्तिसत्तिर्विघ्नपरिसमाप्तिकारणं श्रीकृष्णकीर्तनं
रूप मगलमाचरति श्रीभागवत गच्छेनैव । जयतीति । जनाना प्राणिना निवासः स्थान स्थस्य
रूपमिति यत्वत् विश्वरूपत्वात् य एको विभाति खत् शुद्धचेता प्रकाशस्तरुपोपि
नानेववीपु । शरावोदकस्थो यथा भानुरेक स नित्योपलद्विष्टस्त्रूपो महात्मा । त एव
या निवासो यस्य सर्वं गुहाशयत्वमिति भूते यडा । नितरा वास शरणं तेषामितिवार्थ ।
कृष्णत्वं स्पष्टयन्नाह । देवश्या जन्मेति वाद प्रसिद्धिर्य स्य न वास्तव जन्मेति भाव
अजल्लात् । यदुवरा परिपद सभा सेवकरुणा यस्य । अवेताप्रयोजनमाह । द्वौर्मिर्याहु-

मिरधर्मं अस्यन् तन्मूलदुष्टदैत्यादिवधादस्यन् क्षिपन् चतुर्भुजत्वं इच्छाधीनमित्याह ।
स्वैरिति स्त्रैः स्थकीयैः । यदा । रुद्धैः स्वमक्तौर्जुनादिभिर्भिरित्व दोभिरित्यर्थः ।

एवमेवं समर्थस्य मद्विघ्ननिवारणमीपत्तरसिति दर्शनं संवधमात्रेण सर्वताप-
निवारक इत्याह । स्थिराः स्थावरा चरा जंगमास्तेयां वृजिनं पापं हतोनि । वृद्धावनतनु-
लतापद्मिसूगादितापत्रपनिवारक इत्यर्थः । विलासवैदग्द दूथलाकरण्यादि । निरपेक्षप्रेमाधीन
त्वमाह ग्रजेति । विषयांतरकामापेक्ष्या कृष्णविषयः आमः परमानन्दप्रदत्वात् । दीव्यतीति
देवस्तं स्वविषयप्रीतिदाढ्यर्थं वर्द्धयन् एवं विशिष्टः श्रीकृष्णो जयति सर्वोत्कृष्णं वर्तते
इत्यथः ॥ १ ॥

1. Supreme, pre-eminent, is the Lord Sri Krishna—the dweller in every body whose being is manifest in all that exists; the refuge of all living beings. Who, though unborn, is reputed to have been born of the womb of Devaki. Whom the mighty Yadavas served as his devoted associates and counsellors. Who overthrew the wicked with his arms * Who removed the distress of the inanimate and the animate creatures. And who, by the smile of his benign countenance, inflamed the love of the dames and damsels of Vrinda.—Sri Sukadeva in Bhagavata, 10th Skandha, 90th Adhyaya, 48th Sloka.

Note—The introductory stanza or stanzas are designated as मङ्गाचरण लोक propitiatory verses in praise of the Deity, having for its object the wished-for completion of the work undertaken †

जननिवासो has been interpreted in more than one sense.

(1) It may mean that Krishna (Vishnu) dwells in all beings.

(2) He is the abode and refuge of all

(3) Krishna being Viswakarma, the world finds its manifestation in Him and He is manifest in the world.

देवस्तीजन्मत्रादो.—The reported birth of Krishna as son of Devaki (his mother) and of Vasudeva (his father) is unreal. The Eternal and Uncreate is never born in the ordinary sense of the word.

स्वैः—This word may mean “his own” Or it may mean “his allies and his friends,” such as Alaru with whose co-operation he vanquished evil-doers.

The love of Gopis is not carnal but spiritual. The ideal devotion of Vasudeva votaries is the spiritual love of the Gopis for Krishna.

This jewel selected from the store of the Bhagavat has found a fitting place at the head of the Necklace of Devotion. The consecration of all that a devotee can place at the service of the Lord is the key-note that is in evidence throughout this treatise on devotion.

यत्कोर्तनं यत्स्मशणं यद्विक्षणं यद्वन्द्वनं यच्छ्रवणं यद्हृणम् ।
लोकस्य तद्वे विधुनोति किञ्चित्प्रविष्टं तस्मै सुभद्रप्रवसे नमो

नमः ॥ २ ॥

(२।४।१५ शुकः)

* The plural number is used to denote that Krishna, as the Avatar of Vishnu, had made use of his four hands whenever it pleased him. Compare Gitā, XI, Adhyaya, Sloka 46.

† Compare, वामना वासुदेवस्य कासितं सुवन्त्रयस, सर्वभूतनिवासीनां वासुदेव नमस्तुते ॥

अथैनद्युग्रधप्रतिपाद्यनानाविधविष्णुभक्तिमहिमान दर्शयन् नमस्कारकृप प्रगल्माचरति
यत्कोर्तनमिति । ईशाण जगन्नाथप्रतिमादिषु । अर्हण पूजा एतानि सदा कलमष चिष्ठु-
न्वंतीत्यन्वय । लोकस्य मनुष्यमान्नहृप । एतेन सर्वेषां श्रवणाद्यधिकार इति दर्शितम् ।
सुभद्र अबो यशो यस्य अतो नान्येषा यद्वेषादीना कोर्तनादिमष तथा सर्दस्य सद्य
सुभगलम् ॥ २ ॥

2 Salutations many to Him whose glory sheds blessings to all Whom
to sing, to meditate, to see,* to hear and to worship, instantaneously removes
man's sins —Suka, II 4 15

Note —In this stanza the adoration of Vāsudeva (Kr̄sna + e, V sno) has been
declared to be higher in efficacy than offering sacrifices to the gods because of its
bearing instantaneous fruits. The labour and cost is smaller.

भूयो नम सद्गुजिनचिदे । सतामस्तभावायाखिलसत्त्वमूर्तये ।

पुंसा पुन पारमहस्यश्रान्मे व्यवस्थितानामनुमृग्यदाशुषे ॥ ३ ॥

(२ । ४ । ३ शुक)

नमस्कार प्रचयमभिप्रेत्याह । भूय इति सता भक्ताना वृजिन पाप शहदुङ्गया
धाक्षिणतीति तथाऽसता अभक्ताना असमवाय धिनाशकाय नन्वयमेव किमिति पुनर्भूम-
स्कियते इत्यशाश्वाह । अखित्सत्त्वमूर्तये सर्वात्मने तथा चान्य नमस्कारोप्ये-
तन्मस्कार एवेतिसाक्षात्स एव किञ्च नमस्कारणीय इति साव । गुद्दसत्त्वगुणधर्याय धा-
तथा च शानप्रदव्यात्स एव वद्य इत्यर्थ । अतएव पारमहस्ये प्रत्यक्षनिष्ठारुपे अतर्मुखे
आश्रमे व्यवस्थिताना पुसामनुमृत्य यत्तजि रसनेन यद्व्येषणीय आत्मतत्त्व तस्य
दासुषे दात्रे ॥ ३ ॥

3 I repeat my salutations to Him who kill, the wicked donous and
destroys the sins of the righteous. He who is the repository of the pure
quality of Sūtva (harmony, goodness). He who confers on those who have
taken to the path of the Puramahamis the knowledge of Self, only attainable
by a constant pursuit after it —Suka II 4 13

Note —भूषतामसम्भवाय is variously explained by the commentators. It may
mean either the destroyer of the wicked or the avion of the wicked. Their death
at his hands translates them from earthly life to the regions of bliss उत्तममूर्तये
Embodiment of goodness. It may also mean 'He who is manifest in all forms'

श्रिय पतिर्घट्पति प्रजापतिर्घियापतिलोकपतिर्घुरापति ।
पतिर्घतिश्चावक्तृचिणसान्वता प्रसीदता मे भगवान्सता गति ॥४॥

(२ । ४ । ४ शुक)

स्वर्यश्वरत्वमनुस्तर्णप्राप्यते । भ्रियपतिर्घिति गति रक्षक । प्रसीदता प्रारिप्सित-
सिद्धिर्यथा स्वतत्त्वा ॥ ४ ॥

The seeing of the symbol of the Deity. It is not given to every one to
realise His presence without the help of symbols representing Him.

4. May the illustrious Lord, the protector of the good, the lord of Lakṣmī, the presiding deity of Sacrifices, the Progenitor of created beings, the Guide of the intellect, the Lord of the earth, of the world, the leader and refuge of the Andhakas, Vāṇis and Sātwaras.—Suka II. 4. 20.

Note.—The repetition of the word *पति* in the original adds to the rhetorical adorament of the style. In the translation various shades of meaning have been given to it by the use of different words.

Sātwaras like the Andhakas and Vāṇis were a tribe of the Yādava Kṣattriyas. Sātwaras also denotes a follower of Viṣṇu.

यः स्वानुभावम् खिलश्रुतिसारमेकमध्यात्मदीपस्तितीर्पतां
तमोन्धम् । संसारिणा करुणयांह पुराणगृह्यं तं व्याससूनु-
मुपयामि गुरुं मुनीनाम् ॥ ५ ॥

(१।२।३।सूतः)

अथ भागवताचार्थं शुक्लं स्तौति । यः स्वानुभवमिति । स्वः निजः असाधारणः
सद्यो भगवद्वक्तिप्रदत्वादिरुपोनुभावो महिमा यस्य तत् ।

अतएव श्रुतीनां सारं अत एकं श्रेष्ठं अतः पुराणानां मध्ये गुरुं गोप्यं श्री-
भागवतं संसारिणामध्यतमः अतिदुर्जेयं संसाराख्यं अतितीर्पतां उत्तरितुमिच्छतां कृते
अध्यात्मदीपं साकादात्मप्रकाशकं करुणया आह । अतएव मुनीनां गुरुं आश्रयामि ॥ ५ ॥

5. I approach for help the son of Vyāsa, the preceptor of Munis, who out of compassion towards worldly men desirous of getting across the blinding darkness of ignorance, has revealed this, light of this most occult of ancient lore containing the essence of all the Vedas, possessing an unique greatness inherent to it.—Suta I. 2. 3.

Note.—Of all the Purāṇas, the Bhāgavata claims to record occult teachings not revealed in the rest of them. It thus holds a pre-eminent position. The reason assigned for the production of this Purāṇika *magnum opus* by Vyāsa after his composition of the Mahābhārata was that the Mahābhārata had not supplied the spiritual knowledge that the world needed and this later work served as a complement to the Mahābhārata. The Mahābhārata is designated as *Iḥāśa*, (History), the Bhāgavata coming under the designation of *Purāṇa* (ancient lore);

The antiquity and genuineness of the Bhāgavata *Purāṇa* is a point of dispute even among the orthodox Pandits (*Vide* Subdakalpadruma—Devanagri edition, article on Bhāgavata). The controversy as to its date and parentage has not yet received its final word. The elaborate artificiality of the language and style generally, of the work is its distinct characteristic, marking it as the production of comparatively latter-day post-Vedic Sanskrit. But the erudition of the author of this Encyclopedic work on Vaishnavism-cum-Vedanta is wonderful.

विष्णुपुरीवाक्यम् ॥

दूरान्विशेष्य महिमानमुपेत्य पार्श्वसन्तः प्रविश्य शुभभांगव-
तामृताब्धेः । पश्यामि कृष्णकरुणाङ्गनिर्मलेन हृष्टोचनेन
भगवद्भजनं हि इतम् ॥ ६ ॥

इह खलु सकलपुरुषार्थमर्थयमानाना तदुपायमनुसरतां भगवद्वक्तिमेव परमो-
पायते स्वत पुरुषार्थत्वेन च । ओमगच्छ द्वयास उपनिषदवधि । अन्यनिवधनतु भक्ति-
निरूपमोपकरणमेवेतद श्येन तत्परश्चोक्तसग्रहाहल रथय चतुभि प्रतिजानीते ॥ तत्र स्व-
शानमः । दुरादिति । पाशं उपेत्य अश्रोत्येत्यर्थं । अत प्रतिश्य सरहस्य बुधा ॥ ६ ॥

6 I heard its greatness from afar I then approached it and entered
in the ocean of neotir of the Bhagavata Therein I see with my mind's
eye, that has become clear-visioned by the application of the collyrium of
Krishna's grace, the jewel deposited in it, viz., the devotion of the blessed
Lord

Note—This stanza and the three following are Visnopolis composition and
personal statement

तदिदमतिमहार्थं भक्तिरत्नं मुरारेगहमधिकसयत् प्रीतये
वैष्णवानाम् । हर्दिगतजगदीशादेशमासाद्य माद्यन्निधिवरमिव
तस्माद्वीर्घरुद्धरामि ॥ ७ ॥

प्रतिजानीते तदिदमिति । अतर्यामि प्रेरण दर्शयन् औद्यत्य परिहरति हरिगतेति
तस्माद्वगवताव्यात् ॥ ७ ॥

7 Out of the ocean of Bhagavata I bring out this invaluable treasure,
the precious gem of devotion of the Lord for the delectation of Vasnavas,
having been inspired by command of the Ruler of the Universe, He who
dwells in my heart

Note—This is a confession by the compiler. It was his Daemon—the Great
Inspire—who stirred him to prepare a Necklace of the Jewels of Devotion selected
from the treasure store of the Bhagavata.

कठे कृता कुलमशेषमलकरोति वेशमस्थिता निर्खलमेव
तमोऽपहति । तामुजञ्जला गुणवती जगदीशमर्त्तिरत्नावलीं
सुकृतिन परिशोलयतु ॥ ८ ॥

प्रथप्रयोजन कैमुतिकन्यायेनाह कठेति गुणवतीं गुणो भगवति देमप्रदत्त्वादिकृप
तद्युक्ताम् । पक्षे गुण सूत्र । यस्या कठे वेशमधारणेतापिताहृश द्वित तत्र अग्रणविचारणा
दिना परिगीलनेत हित भवतीति किञ्चन्यम् ॥ ८ ॥

8 This necklace, placed round the neck, adorns the person of the
waror, kept in his house dispels its evils of darkness. May the blessed fondly
clasp it (to their bosom) so beauteous and brilliant

Note—यज् यज् has the double meaning of a string and of excellence कठे कृता also
has the double meaning of 'put round the neck' and 'committed to memory'

So also वेशमस्थिता treasured in the heart or deposited in the house And
परिशोलन is constant application to its study

निखिलशागवतश्रवणालसा बहुकथाभिरथानवकाशिनः ।

अथमयं ननु ताननु सार्थको भवतु विष्णुपुरीग्रथनग्रहः ॥६॥

नवन्न भागवतमेवास्ति कृतं त्वत्प्रयत्नेन किं तन्नाह । निखिलेति । अनलसा अपि आवश्यक (कुटुम्ब) पोषणव्यवसायकथाभिः अनवकाशः । अवकाशामावो येषान्तेऽनन्न-काशिनः तांस्तु लक्षोकृत्य अयमयमिति वर्तमानसाक्षिध्यं दर्शयति विष्णुपुरो तैरभुक्तः संचाल्तो अहमेव तस्य अन्धतग्रहः नानाप्रकरणस्थै तोकानामेकवाक्यतयो लिखन् प्रयत्नः सर्थं हो भवतु भविष्यतीत्यर्थः ॥ ६ ॥

9. Let this attempt of stringing the jewels into a necklace by Viṣṇu Puri be of use to those who cannot apply themselves to hear the whole of the Bhāgavata owing to their want of leisure, because of their engagement in the various affairs of life

Note—Viṣṇupurī in his commentary says that he was a Saṇṇyāśī of Tuṅbul (Mithilā)

प्रथमे शूतवाच्यम् ।

स वै पुंसां परो धर्मो यतो भक्तिरधीक्षणे ।

अहैतुक्यप्रतिहता यथात्मा सुप्रसीदति ॥ १० ॥

(१ । २ । ६ सूतः)

एवं स्वयं चतुः प्रज्ञोक्त्या अभिष्ठेयप्रयोजनसंबंधात् दर्शयत्वा सामान्यतो विशेषतः साधूनां भक्तिं निरूपयिष्यन् प्रथमं तावन्दक्तिसामान्यविरचनमवनारयितुं सर्वे खसधर्माभक्तिमुखनिरोक्तका इत्याह । स वै पुंसामिति । अहैतुकी फलाभिसंविजिर्जता । अप्रति हता निरंतरा अव्यभिचारिणी च । अत्मा मनः प्रसीदति सत्त्वप्रधानं भवति ततश्च तत्त्व-ज्ञानोदय इति भावः । अतएवाह । पर इति ॥ १० ॥

10. That is man's supreme Dharma which generates in him constant and unfailing devotion to Adhoksujā (Viṣṇu). This devotion has no selfish ends. It makes the mind serene and happy.—Sūta I 2 6

Note—The subject matter of the Bhaktiratnāvalī begins with this verse. All religion is dependent on devotion. It is to emphasise this idea that this stayer heads the treatise

Dharma—It is so difficult to give an exact synonym of the word Dharma. It means religion in its broadest signification. The duties which man owes to God, to his own self, to his fellow-beings (including the lower creation) also come under the term Dharmā.

अधोक्तजः अधः कृतं इन्द्रियं ज्ञानं येन स Adhoksujā is a name of Viṣṇu because his knowledge of things is not required by the physical senses but by a superphysical vision. By a different derivation it means one who is beyond the ken of the senses. Other etymologies have been attempted by lexicographers.

वासुदेवे भगवति भक्तियोग प्रयोजित ।

जनयत्याशु वैराग्य ज्ञान यत्तदहैतुकम् ॥ ११ ॥

(१।२।७ सूत)

ननु तमेतमात्मानं वेदानुवचनेन ग्राहणा विविदिपति यज्ञे न दानेन तपसाऽनाशकेन
इत्यादिभूतिभ्यो धर्मस्य ज्ञानाङ्गत्य प्रसिद्धम् । तत्कुतो भक्तिहैतुत्थमुच्यते सत्य तच्चु
भक्तिद्वारेण्यात्वा । तदेवाह वासुदेव इत्यनेन । भक्तिरेव योग प्रयोजित कृत वैराग्य-
विषयेषु ज्ञान आत्मतत्त्वविषय आहैतुक हेतशुःय शुक्तशक्तिगोचरम् । श्रीपनिपद-
मित्यथ । तथा च श्रेयोर्धिभि वासुदेवभजनमेव कृन्यमिति भाव ॥ ११ ॥

11 The Yoga of Devotion (Devotional concentration) being fixed on the Blessed Vasudeva (Vishnu) brings forth non-attachment for worldly objects And acquisition of knowledge, not through the reasoning faculties but by direct perception as revealed in the Upanisads, results from it.—Suta I 2 7

Note—वासुदेव ते उन derived as a patronymic from Vasudeva in the 4th year of the Mahabharata and Bhagavata, the incarnation of Vishnu who flourished at the end of the Dwapara Yuga. But derived differently it means the Omnipresent Deity and is synonymous with Vana Dhava who lived anterior to Kṛṣṇa, was initiated by Narada in the Vasudeva Mantika. Vasudeva signifies the all pervading God Vishnu वसन्त भूतानि अस्मिन् । भूतेष्वय या वसन्ता वासुदेव को दुर्मत्यय । वासु ।
स चासी देवो शोतनय च ॥ धैर्युक्तश्च here bears a different meaning from धैर्युक्ति of the preceding verse

-प्रथमे सूतवाक्य शैलक प्रति ।

**सत्व रजस्तम इति प्रकृतेर्गुणास्तैर्युक्तं परं पुरुषं एकं
इहास्य धत्ते । स्थित्यादये हरितिरि चिह्नेतित्तद्वा श्रेयासि तत्र
खलु सत्वतनोनूणा स्यु ॥ १२ ॥ (१।२।२३ सूत)**

ननु वासुदेव एव किमिति भजाय इत्यत आह । सत्त्वमिति यद्यपि इह सर्गे एक
एव विष्णुर्हर्यादिसशाश्रय धत्ते इति श्रेयोपि तुर्व्यमुपास्या तथापि श्रेयासि सत्त्वतनो
फेवलसत्त्वशरीराद्वासुदेवादेव स्यु श्रेयस्तो ज्ञानसाध्यत्वात् । ज्ञानस्य च सत्त्वसाध्य
त्वात् । सत्त्वात्सजायते ज्ञान इति भगवद्गातायम् । विरिचि हरयोरपि सत्त्वसत्त्वधित्वात्
अथ सत्त्वस्तैव कैवल्यम् । अन्मद्वा वायुमत्त इतिवत् द्रष्टव्यम् । तस्मात्साधुनियमित
वासुदेवे भगवतीति ॥ १२ ॥

12 Sutvo Rupas and Tamas are the three qualities of Pankriti. Endowed with those qualities the One Supreme Spirit bears the different names of Hari (Vishnu) Virūchha (Brahma) and Horu (Siva) as he presides at the

functions of preservation, creation and destruction, respectively. Yet the highest good (Mokṣa) proceeds from Him (Viṣṇu) which is constituted entirely of Satwa guṇa—Suta, I. 2. 23.

Note—The Bhāgavata is the scripture of the Vaishnavas. Naturally the worship of Viṣṇu is exalted over that of the other gods of the Hindu pantheon.

Here is an open declaration by Suta (the famous reciter of the Purāṇas) that Mokṣa can only be attained by one pointed devotion to Vāsudeva because His nature or body is made of pure Satwika quality. In this connection it is instructive to compare the view of Kālidāsa, the celebrated poet, which is very important. He has said in one of his principal poems

एकैव मूर्त्तिर्विभिदे त्रिधा सा ।
सामान्यमेपामयरावरत्वम् ॥

“One and the same form assumed three aspects. The superiority and inferiority is common” (mutual), that is to say, there is no absolute superiority of the one aspect over the others but each has a separate function assigned to himself. In his capacity of destroyer Haṇa is omnipotent. So Viṣṇu as preserver and Brahmā as Creator, स्थितिः Observation, सृष्टिः Expression, प्रलयः Absorption into self.

The natural order is सृष्टिः स्थितिः and प्रलयः; but the Bhāgavata, being a scripture of the Vaishnavas specially devoted to Viṣṇu, modifies the order usually adopted and mentions स्थितिः only, leaving the other functions unnamed to be understood by the reader. Satwa has been variously rendered into English by translators of the Bhagavadgītā as purity, harmony, goodness. Rūpa as energy, motive, activity. Tamaśa as inertia, dullness.

अतो वै कवयो नित्यं भक्तिं परमया मुदा ।
वासुदेवे भगवति कुर्वन्त्यात्मप्रसादनीम् ॥ १३ ॥

(१।२।२२ सूतः)

अत्र सदाचारं प्रमाणयति अन इति । यतः वासुदेवादेव श्रेयो भगवति अतएव निश्चये । तथात्मप्रसादनो भक्तिर्वासुदेवादेव यतः अतो देवतांतरं स्त्याज्य इत्याह ॥ १३ ॥

13 It is for this reason that poets (seers and prophets) practise constant devotion to Vāsudeva with exceeding delight which gives peace and security to the mind. (I. 2 26.)

मुमुक्षवो घोररूपान् हित्या भूतपतीनथ ।
नारायणकलाः शार्ता भजन्ति हृनसूयवः ॥ १४ ॥

(१।२।२६ सूत)

मुमुक्षव इति घोररूपान् भूतादीन् भूतपतोन् अथ लोकपाज्ञानवि आच्छवलिपूजाद्य-
करणे अनिष्टकारित्वात् । बह्यायासेष्यलय दातृत्वाच्च घोररूपास्ते । कलाः अवतारान् ।
अनसूयव. देवांतरा निंदकाः । मुमुक्षव इत्यतेन भक्तिः जाध्यक्षानस्त्र फलं मोक्षो दर्शितः ।
तत्र मुमुक्षव इव इत्युपलक्षणम् ॥ १४ ॥

14 Men who desire Moksha worship Nārāyaṇa in all the benign forms of His incarnations in preference to the demonical fiendish spirits, without however reviling them —I 2 26 (Sūta)

Note —It is an exhortation to one and all that they should take to the exclusive worship of Viṣṇu which involves no cruelty and bloodshed as in the propitiation of terrible gods and goddesses.

It is the Sāṅkhyas of the School of Rāmānuja that strictly adhere to this injunction. They carry their practices, however to an extreme sometimes very accoying to Hindus of other persuasions by openly reviling Śiva and Sakti and their votaries.

द्वितीये श्रीशुक्खाक्यम् ॥

शकाम् सर्वकामो वा सोक्षकाम उदारधो ।

तीव्रेण भक्तियोगेन भजेत पुरुष परम् ॥ १५ ॥

(२ । ३ । १० श्लक)

तस्मात्स्वरूपाऽऽभिवाचारात्तिदेपरहितेन ॥ १५ ॥

15 Let the high minded man worship the Supreme Spirit with devotion desiring nothing, nor praying for anything he wants, nor with the view of attaining to Moksha —II 3 10 (Sūka)

वासुदेवपरा वेदा वासुदेवपरा मखा ।

वासुदेवपरा योगा वासुदेवपरा क्रिया ॥ १६ ॥

वासुदेवपर ज्ञानं वासुदेवपर तप ।

वासुदेवपरो धर्मो वासुदेवपरा गति ॥ १७ ॥

(१ । २ । २८—२९ श्लक)

अयो मागातरमपि वासुदेव गर्मेश्वेत्याह द्वाभ्याम् वासुदेवपरा इत्याभ्याम् । मखाना वासुदेवार्पणार्थत्वेन वासुदेवपरम् । तत्प्रतिपादका वेदा वासुदेवतात्पर्यका एव । तथा च गोतास्तु । वेदैश्च सर्वैरहमेव वेद्य इति । आसनप्राणायामादिकिशाणां तज्जानोपायत्वेन तत्परतत्वे योगशास्त्रमपि तत्परमेव । ज्ञानस्य तद्रिवयत्वेन तत्परत्वे ज्ञानशास्त्रमपि तत्पर तप पद ज्ञानपर प्रकरणात् तपोवत् ज्ञानस्यापि शुद्धिहेतुत्पत्ति स्वर्गादीना तदान द्वाशरूपत्वात् तत्परत्वे तदर्थं धर्मशास्त्रमपि तत्परमेव । गतिर्गम्यते इति गति स्वर्गादि यद्वा वेदाना तत्प्रतिपादाना मखयोगादीना तत्परत्य अथ तपस्तप एव ॥१६ १७॥

16-17 The Vedas have Viśudeva for their sole object. The Vedic sacrifices are consecrated to Viśudeva. The practices of Yoga and religious performances have Viśudeva for their end. The study of Vedānta and Sāṅkhya deals with Viśudeva. The performance of Dhūraṇa is to propitiate Viśudeva.

and the goal of man's journey in his search after the *summum bonum* of life is Vâsudeva.—I. 2. 18-29 (Suta)

Note—This stanza shows that other methods that have been in vogue for the attainment of man's well-being lead to the Bhakti (devotion) of Vâsudeva.

वासुदेव परा—Compare वैदेश सर्वे रहमेष्वेद्यः—Gita 15.15

प्रथमे नारदवाक्यम् ॥

यमादिभिर्योगपथैः कामलोभहतो मुहुः ।

मुकुंदसेवया यद्वृत्तथात्माद्वा न शास्यति ॥ १८ ॥

(१ । ६ । ३६ नारदः)

अतएव तत्परणां पतेषां सामर्थ्ये हेतुं दर्शयति यमादिभिरिति । आत्मा मनः यद्वृत्तया मुकुंदसेवया तथा यमादिभिर्न शास्यति अद्वा साक्षात् यमादीनां मनः शोधकत्वेति भक्तिरुचनिरीक्षत्वादिति भावः । योगरथैरित्युपनक्षणं कर्मादिपथैरित्यपि द्रष्टव्यम् ॥ १८ ॥

18. The mind distracted by desires reaches not quickly that condition of peace by the restraint of the senses and other practices of Yoga as by the devotion to Mukunda—I. 6. 36. (Nâîada.)

Note—The performance of sacrifices as enjoined in the Karmakânda portion of the Vedas are to be bracketed with the Yoga practices both being impotent to give that peace which the path of devotion gives. Because Yoga and Karma have selfish ends in view they fail to give that peace which is obtained by Bhakti (devotion).

मुकुन्दः is a name of Vishnu. मुकुंमुक्तिं ददातीति मुकुन्दः—He who confers final and lasting liberation.

प्रथमे सूतवाक्यम् ॥

भक्तियोगेन सनसि संस्यक् प्रणिहितेऽमले ।

अपश्यत्पुरुषं पूर्णं मायां च तदुपाश्रयाम् ॥ १९ ॥

(१ । ७ । ४ सूतः)

अत्रापि भक्तिरेव फलमित्यत्र फलमेव प्रमाणमिति सूतवाक्येनाह । भक्तियोगेति । भक्तियोगेन अमले शुद्धे अतएव प्रणिहिते निश्चले अपश्यत् वेदव्यासः ॥ १ ॥

19. His mind being purified and fixed by devotion, Vyâsa perceived the presence of the Lord, the Perfect Being, and also his power, Mâyâ, in attendance on him—I. 7. 4. (Suta)

Note—It is narrated that the bliss of the sight of Vishnu was attained by Vyâsa who had followed Nâîada's advice after Nâîada had communicated to him his own spiritual experiences as the result of his devotion to Vishnu. Mâyâ is personified as Lakshmi in constant attendance on Nâîada.

तृतीये कपिलदेव मातर प्रति ।
 देवानां गुणलिगानामानुश्चाविकर्मणाम् ।
 सत्य एवैकमनसो वृत्ति स्वाभाविकी तु या ॥ २० ॥
 अनिमित्ता भागवती भक्ति सिद्धेर्गीयसी ।
 जरयत्याशु या कोश निर्गीर्णमनलो यथा ॥ २१ ॥

न केवल साक्षात्फला भक्ति किंतु शोषकलापीति उच्चमां भक्ति लक्ष्यनाह । द्वाभ्याम् । देवानामिति । एक शुद्ध मनो यस्य पुस्सतस्य देवानां इन्द्रियाणा तदेवानां च या या सत्त्वे विष्णुविवेव स्वाभाविकी शृति अन्यविषययेविवायत्वं सिद्धा अनिमित्ता निष्कामा सा भागवती भक्तिरित्यग्न्य । कथं भूताना देवाना आनुभवित्वर्मणा गुरुरुच्चारणमनुशृयत इत्यनुभवो वेद तेन क्वचित्करणं येषा गुणलिगाना गुणा रूपादय लिगानि ज्ञापकानि येषा रूपाद्युपलक्षित्वकरणत्वेन तत्कल्पनात् । एतदुक्तं भवति विषयाभिमुख्यानामर्पीदिव्याणा वेदोक्तविषयमात्रशहणात् । तदुक्तपूर्वं भगवदाराधनार्थक्रियाकरणाद्यस्य श्रुतिर्मार्गवतोति हेतुकथन सत्त्वे विष्णौ सा वृत्तिरिति भक्तिलक्षणम् । सा च वाणी गुणानुकृत्यनेतेयादिवद्यमाणक्षेत्रं द्रष्टव्या सिद्धे मोक्षादपि मोक्षस्य सुखरूपत्वात् भक्तो तदनुभगद्वारोयस्त्वम् । शर्करातद्वोजिनोरिव । जट्यतीति कोश लिगश्चीर आत्माघरणमक्षान धा । निर्गीर्ण भुक्तमनादि यथा अनलो जठराग्निर्जर्जरयति मुक्तपरिणामेव भक्तद्यासाधारणपत्नैविनैऽ मोक्षो भवतीति भाव ॥ २०-२१ ॥

20-21 The single mindedness with which a man directs towards Visnu his senses, that have been purified by the performance of Vedic sacrifices, is designated Devotion to the Lord, when such an application of the mind has grown natural in him with no selfish motive in view. This devotion which goes by the name of Bhagavad Bhakti is superior even to Moksha. It quickly burns the subtle body called *Linga Sarira* just as the digestive fire in the stomach consumes the food that is eaten.—III 25 31-32

Note—The text uses certain words in a technical sense देवानाम्, for example has the meaning of इन्द्रियपिण्डानुदेवतानाम् directly and hence has the sense of इन्द्रियाणाम्. The organs of the senses are presided by their tutelary deities

गुणलिङ्गानां—गुणा रूपादय त एव लिङ्गानि ज्ञापकानि येषाम्
 रूपाद्युपलक्षित्वकरणत्वेन तत्क्षानात्

The senses are inferred by their exercising their respective functions of perception. The seeing, hearing, smelling, tasting and touching testifies to the existence of this different organs.

सिद्धि usually has the sense of चारुसिद्धि, the eight extraordinary powers that are attained by the practice of योग. These powers are not used to Moksha whereas the devotion to the Lord does. There is no difficulty to understand the meaning

of the sloka thus interpreted. But the commentator gives the meaning of मोक्ष to the word सिद्धि: How can भक्ति which is a means to सिद्धि (मोक्ष) be superior to it? Surely the means is not superior to the end. But the difficulty is solved by the commentator. मोक्ष is मुखरूप (bliss) whereas the man of devotion enjoys that bliss. The eater and enjoyer of sweet food is superior to the food eaten. Hence भक्ति is superior to मोक्ष.

स्वाभाविकी—The mental application should not be felt as a painful task, but by habit should grow to become his second nature. कौपस्—A term for the five vestures (shikhas or cases) which successively make the body. Their names are as follows :

अन्नमयः प्राणमयः मनोमयः विज्ञानमयः आनन्दमयः ॥

The gross body is disposed of by cremation but the subtle body, called the शूद्रम शरीर or लिङ्ग शरीर, is that vehicle of the अत्मा and this too should be destroyed to free the जीव from repeated incarnations. The fire of devotion annihilates this subtle body and the devotee is freed of its incumbience.

**नैकात्मतां मे स्पृहयंति केचित् मत्पादसेवाभिरता मदीहाः ।
येऽन्योन्यतो भागवताः प्रसर्य सभाजयन्ते मम पौरुषाणि ॥२२॥**

तस्माद्गक्तेर्गर्दीयस्त्वं श्रीकपिलचनेन द्रढ्यति । पंचभिः नैकात्मतामिति । एकात्मतां सायुज्यं मोक्षं न स्पृहयंति भक्तिविरोधित्वात् यतः मत्पादसेवायामेव सर्वतो भावेन रताः । अतएव मदीहाः मदर्था ईहा चेष्टा येषां ते । तर्हि प्राधान्येन किं कुर्वन्ति इत्यपेक्षायामाह येन्योन्यत इति प्रसर्य प्रकर्षेण प्रसक्तिं कृत्वा सभाजयन्ते श्रवणकीर्तनादिना मानयन्तीति ॥ २२ ॥

22. Some* there are who do not desire to lose their individuality by entire absoriance in me but who find delight in the service of my feet. They are fond of active service to gratify me. They gather together and chant my glory in spiritual unison.—III. 25. 33 (Kapila.)

Note.—पादसेवा Shampooing the feet. This verse illustrates the statement made that Bhakti is considered superior to Siddhi.

पश्यन्ति ते मे रुचिरावत्तं सप्रसन्नवक्त्रारुण्यलोचनानि ।

रुण्याणि दिव्योनि वरप्रदानि साकं वाचं स्पृहणीयां वदन्ति ॥२३॥

ननु त्वत्पौरुषसभाजनेन किं स्यात्त्राह । पश्यन्ति ते मे इति । प्रसन्नानि वक्त्राणि श्रुणनि लोचनानि येषु तैः मद्रपैः साकं सह एवं परमेश्वरसाक्षादर्शनानन्दो मुक्तौ नास्तीति तात्पर्यार्थः ॥ २३ ॥

23. They look fondly, mother! at my divinely beauteous form—my benign countenance and rosy eyes. And they address to me words that please me—III. 25. 34 (Kapila.)

Note—Kapila is speaking to his mother Devnunti. The metamorphosis of the Kapila of the godless Sankhya philosophy into an Avatara of God preaching the

*Of course, the number of such Bhagavatas are very few.

Bhāgavata dharma to his mother is wonderful and makes one doubt whether the Kapila of the Bhāgavata is the very Kapile who composed the aphorism ईश्वराचिह्ने or is he only his namesake ?

तैर्दर्शनीयावयवैरुदारविलासहासेक्षितवामसृक्ते ।

हृतात्मनी हृतप्राणाश्च भक्तिरनिच्छृतो मे गतिमणवीं प्रथुं क्ते ॥२४॥

मुकिमुख त्वनायासेन भवतीत्याह । तैरिति । तैर्दर्शनीयावयवैरुदारविलासहासेक्षितवामसृक्ते । मुकिमुखात् अएवी सूक्ष्मा भोक्षलत्त्वाणा गति दशा भृष्टगायासलभ्यत्वाज्ञातुतरा वा गति मुकिमुखात् अएवीमिति वा भार प्राम प्राप्यतोतिवत् प्रयुद्धके प्राप्यतीत्यर्थ । कि भूतैर्दर्शनीय उदारो विलासो लीला तथा हासा तथा ईक्षित तैर्दर्शनीय मनोहर सूक्त येषु ते ॥ २४ ॥

24 But though my devotees may cherish no desire for the subtle course of Moksha being ravished by the sight of my beautiful form, my surpassingly winning smiles looks and sweet voice, their final emancipation is given to them as the reward of their devotion —III 25 35 (Kapilo)

Note —S, Moksha after all the *summum bonum* of existence for we see here that they are finally translated into the conditions of oneness with Him

अथो विभूतिभम मायिनस्तामैश्वर्यमष्टागमनुप्रवृत्तम् ।

श्रिय भागवतीं वा स्पृहयति भद्रा परस्य ते मे शनुवतेनु लोके ॥२५॥

एव विभूत्यादिकमपि भक्तावयतनसाथमित्याह । अथो इति अविद्यानिष्टत्यनन्तर ता विभूतिं सत्यजीवादिगतां भोगसपत्नि अणिमाद्यागौश्वर्यं च अनुप्रवृत्तमकिमनु स्वत एव प्रवृत्त भागवतीं वैकुञ्ठस्था अथ सपत्नि अस्पृहयति ते न स्पृहयति । यद्यपि तथापि लोके वैकुञ्ठाख्ये अशनुवत्त एव प्राप्नुवन्त्येव ॥ २५ ॥

25 And these devotees of mine may have no desire for the enjoyment of the splendour and riches of Vaikuntha that my Maya (power) creates for them, as well as for the eight kinds of supernatural powers of siddhi all these gifts are served to them —III 25 3 (Kapilo)

Note The commentary reminds the reader why Bhakti is superior to Siddhi for by Bhakti he enjoys all these luxuries plus Moksha Whereas by the ascetic path al philosophy and asceticism he might have gained Moksha but these many rewards of Bhakti would not have been his portion

न कर्हिचिन्मत्परा शान्तरुपे न डृश्यति नोऽनिमिषो लेद्धि हेति ।

येषामहं पिय आत्मा सुतश्च सखा गुरु सुहृदो दैवमिष्टम् ॥ २६ ॥

नन्वेव तर्हि लोकत्वाविशेषात् स्वर्गादिष्वद्भू भोक्तृयोत्याना कदाचिद्विनाश स्यात् इत्याश क्याह । न रहिचिदिति । हेशान्तरुपे देवदृश्यति मात शान्त शुच यत्सत्वतद्रूपे वैकुञ्ठे वा मत्पराः कदाचिदपि न तङ्क्षयन्ति भोगहीनान भविष्यतीत्यर्थ । यत तत्र नालोपि न

ग्रन्थवतीत्याह । अनिमिषः निमेदशून्यः परमासे सर्वदा ज्ञात्रद्वपः मे गम हेति: अस्त्रं कालचक्रमित्यर्थः । तान् नो लेहिन ग्रसति कुन । येवामिनि । सुत इव स्नेहविषय सखेव विश्वासास्यदं गुहरिव हितापदेष्टायतः सुहृदिः । हितारो इष्टं दैवं इष्टदेवते च पूज्य एवं प्रियः विषयः त् । अत्मादेहः तद्वत् न तु आन्त्रा नन्दप साधारण्यात् तदभिमानस्य तत्राविवक्षितपात् एवं सर्वमावेन ये मां भजन्ति तान् न कालचक्रं ग्रस-तीत्यर्थः । अयं प्रकृत्यार्थः ये सकामो भक्तो इत्युः पश्चात्स्वादं लक्ष्यता तान् विद्याय भक्तिमेवेच्छुति करोति च । तस्य पूर्वं रामान् कदाचिद्गवान् पूरयत्येव । भक्तकामितार्थः प्रदातृत्वनियमात् तदिदमुक्तमनिच्छुतावि यस्तु अत्यन्ता वा प्रखंगात् अनुभूय भक्तिस्वादं निर्णाम एव भगवतं भजते तस्म भक्तिरुखं सदा भवतेर्वेनि । अधिकंतु वैकुञ्ठलोके ऐश्वर्यादिसुखप्रसाधारणमिति भक्तः प्रतिष्ठितेऽप्यथिकोत्त दिक् ॥ २६ ॥

26 Never will my devotees perish and be deprived of their joys in my peaceful abode of Vankuṇha. For my weapon—the winkleless dice of destruction—does not touch those to whom I am dear as their own selves, and as dear as their sons, companions and friends, and teachers and tutelary deity.—III. 25. 37 (Kapila.)

Note—सखा—A boon companion in whom one confides his秘密 and places his trust. सुहृद—A well-wishing friend, शुद्धः—one who counsels your well-being.

इमं लोकं तथैवासुभात्मानसुभयायिनम् ।

आत्मानमनु ये चैह ये रायः पश्चवो गृहाः ॥ २७ ॥

विसूर्य सर्वानन्यांश्च मामेवं विश्वतोमुखम् ।

भजन्त्यनन्यथा भक्त्या तान्मृत्योरर्तिपारये ॥ २८ ॥

नान्यत्र महभगवतः प्रधानं पुरुषेश्वरात् ।

आत्मनः सर्वभूतानां भयं तीव्रं-निर्वर्तते ॥ २९ ॥

(३। २५। ३१—४० कपिलः)

एवंभूतां भक्तं एकात्मकेभ्यो दद्यामि नान्येभ्य इति तद्वावयैवाह द्वाभ्याम् । इममि-त्याभ्याम् उभयायिनं लोकद्वयगामिनं आत्मान सोपाधिकं आत्मानं अनु ये पुत्रकलन्नादयः ये पश्चादयः रायो धनाति । अन्यांश्च परिग्रहान् विसूर्य नां भजन्ति मृत्योः संसारात् अतिपारये अतिपारयामितादध्यभक्तिरानेन संसारपारं नयामोत्यतिपदस्यार्थः । अन्येभ्यस्तु निर्णादोन् ददामीति भावः । अतो न केव नभक्तुमुक्तुभक्तयोरप्यविशेष इति स्वतः पुरुषार्था भक्तिरिति द्रष्टव्यम् ॥ २८ ॥

अभक्तानां तु न कथंचिन्मोक्ष इत्याह । तद्वावयैवाह द्वाभ्याम् । नान्यत्र मत इत्या-भ्याम् । मत् मत्तो भगवतः अन्यत्र मां विना सर्वभूतानां आत्मनः भगवतः इत्यैश्वर्यं प्रधानं पुरुषयोरीश्वरादिति निरपेक्षितत्वं आत्मन इति हितकारित्वं तीव्रं संसार-लक्षणम् ॥ २९ ॥

27-29 I carry them beyond the domain of Death—they who care not for this life or the life hereafter, nor care for those who next to self are so dear, such as wife, children, home, cattle and riches Who having given up all other objects of value take fervently to my devotion That awful terror—Death—does not recoil from anyone except me, who am the Lord of Matter and Spirit, the Life of all beings —III 25 38 40 (Kapila)

तस्मात्वं सर्वभावेन भजस्व परमेष्ठिनम् ।

तग्दुणाश्रयया भक्त्या भजनीयपदावृजम् ॥ ३० ॥

(३ । ३२ । २२ कपिल)

परमेष्ठिन मासेव तान् तान् गुणान् भक्त्यात्सत्यादीनधिकृत्य प्रवृत्तया ॥ ३० ॥

30 Therefore do thou serve the honourable foot of the Lord in every possible way with unfailing devotion such as is inspired by his excellences —III 32 22 (Kapila)

Note—Here ends the advice given by Kapila to his mother. This next verse is from the speech of Queen Sujata to her son Dhruva

तमेव वत्साश्रयभृत्यवत्सल मुमुक्षुभिर्मूर्यपदावजपदुतिम् ।

अपनन्यभावे निजधर्मभाविते मनस्यवस्थाप्य भजस्व पूरुषम् ॥ ३१ ॥

एथ शोकपिलधारमुपसहृत्य नायनेत्प्रेत्यादायेण ध्रुव प्रति सुनीतिवाप्यमाह ध्राम्याम् । तमेव वत्सेति । मृग्या अन्वेषणीया पदावजयो पद्धति मार्गे यस्य । तमेवाभ्यशरण गजस्तेत्पन्वय । यथा लोकेषि भौत शरण प्रविश्य सेवां करोति । मान्यहिमन्मायो यस्य तस्मिन् । निजधर्ममैर्विते शोभिते मनसि सस्थाप्य नित्य , स्परन् भजत्व । मान्यया हितसिद्धिरितिवाक्याथ । ३१ ॥

31 Seek shelter under Him who is fond of his devotees whose path is sought after by most desirous of Moksha Placing your love on no other object purify your heart with his devotion Place Him there and serve Him —IV 8 22 (Suniti)

नान्य तत पद्मपलाशले चनादुदुखछिद्दते मृग्यामि कचन ।

यो मृग्यते हस्तगृहीतपद्मया श्रियेतरैरग विमृग्यमानया ॥ ३२ ॥

(४ । ८ । २२—२३ सुनीति)

तमेव इत्यनेन सूचित सर्वेत्तमत्य प्रपञ्चयति । नान्यमिति । हस्तेन तद्विरहताप-शास्यर्थ तद्रूजाय वा गृहीत पद्म यया हे श्रग ध्रुव इनर्ब्रह्मादिमि ॥ ३२ ॥

32 I do not see, my child anyone also than the Lord having lotus eyes, who can remove thy grief—He who is sought after by Lakshmi herself who holds a lotus in her hand, and who is sought after by others (Brahma and other gods).—IV 8 23 (Suniti)

*Note.—*Lakṣmī is said to carry a lotus to cool herself with its contact when she is left to herself in His absence and pinning in her grief of separation.

अथो भजेत्वाखिलपृष्ठोत्तमं गुणालयं पद्मकरेव लालसः ।

अप्यावयोरेकपतिस्पृधोः कलिन्दं स्यात्कृतत्वञ्चुरणैकतानयोः ॥३३॥

ननु लक्ष्मीरपिकथं तमेव भजते सकलपौरुषपशाज्ञित्वेन सवर्णेत्तमतगदिति पृथुवचनेनाहू द्वाभ्याम् । अथो भजे त्वा इत्याभ्याम् । अथ स्वप्रकरणोकहेतोस्त्वामेव भज इति सावारणम् । एनदू द्वपूर्णतेन सपष्टुप्रति पञ्चहरा लक्ष्मीरिव यथान्यवरत्यागेन लक्ष्मीः त्वां भजते तद्वत् । नन्देवं तर्हि तया सह कलाहः स्यात् । तत्र ह । एकस्मिन्पत्थौ त्वयि स्पर्ढमानयोरावयोः कर्मणामिन्द्रादिनेव मे सया सह कलिन्दं स्यात् तत्र हेतुः कृतस्त्वच्चरणयोरेकस्तानो मनोघिस्तारो याभ्यां त्वच्चरणमहिमाकलिनं स्यादिति भावः । यद्वा । अपि शब्दो वितर्क्यः तया सह कलिर्किन्न त्वयादिति विनर्क्य यति कलिहेतुःएकेति । ननु पर्यायेण सेवायां न स्यत् नेतयाह । कृतेति । अविशेषाद्युपदिति विशेषः ॥३३॥

जगज्जनन्यां जगदीशवैशसं स्यादेव यत्कर्मणि नः समीहितम् ।

करोषि फल्ङ्ग्राण्युरुदीनवत्सलः स्वएवधिष्ठायेभिरतस्य किं तया ॥३४॥

(४। २०। २७—२८ पृथुः)

अथापि मे भयं नास्तीत्याह । जगज्जनन्यामिति । यत्कर्मणि यस्याः कर्मणि त्वत्सेवारूपे नः समोहितं नोऽस्तारं इच्छा भवति । अभयहेतुमाह । करोषि फल्ङ्गु तुच्छमपि उह करोषि यनो दीनवत्सल । नि सपृहश्चेत्याह । स्वस्वरूप एव अभिरन्स्य तव किं तया प्रयोजनं तां नाद्रियस इत्यर्थ । एवं प्रकृत्यैव भगवतो भक्तवात्तल्यं दर्शितं वस्तुनस्तु विलेभक्तान् मातेवानुगृह्णाति लक्ष्मीः तदुक्तं जगज्जनन्यामिति ॥३४॥

33-34. Well, it like the goddess who carries a lotus in her hand (Lakṣmī), I chose thee for my Lord—thou, the foremost of beings, the abode of all excellences—may there not arise a quarrel between me and Lakṣmī because of our rivalry to win the greater favour of our common Lord to whose feet both of us are intently devoted? It is likely that in my attempt to share with the mother of the universe thy love, I incur her displeasure. What, if I do so? I, who am intent on the meditation of thy form. And I know thou raisest the lowly to eminence (and am thus confident of thy support).—IV. 20. 27-28 (Pṛithu)

*Note—*This last verse is somewhat obscure. It has been differently explained. The following is an alternative translation.—

If in my desire to be in thy service which she thinks is exclusively her own prerogative, she is hostile towards me, thou knowest to raise the lowly to a high position (and will, I am sure, support me). For what carest thou for her, thou whose thoughts are centred on thy own self?

The attributive जगज्जनन्यां is suggestive of her motherly forgiveness of the speaker's (Pṛithu's) presumption to serve her Lord. And it is possible she may

forbessr, But if she does not, Prithi is sure of His protsotice ogoinst her hostility For He knows His nature which defendes the weak against the strong and will not be bowed down by her frowns or yield to her persuasive smiles

यः पर रहस साक्षान्त्रिगुणाज्जीव स द्वितात्।

भगवन्त वासुदेवं प्रपन्न स प्रियो हि मे ॥ ३५ ॥

(४ । २४ । २८ रुद्र)

अथ भागवता यूयं प्रिया स्थ भगवान् यथा ।

न मे भागवताना च प्रेयानन्योस्ति कर्हचित् ॥ ३६ ॥

(४ । २४ । ३० रुद्र)

एव विष्णुमको रुद्रस्थापि प्रियो भगवति इत्यन्न प्रचेतस प्रति रुद्रवचनमाद
द्वाम्याम् । य परमिति य साक्षाद्वासुदेव प्रपन्न स हि स एव मे प्रिय प्रियकृदपराधेषि
नाप्रिय इति चा । क्य भूत रहस सूदमात् निगुणात् प्रधानात् जीवसदितात् पुरुषाद्
पर प्रकृतिपुरुषयोर्जियतारमित्यर्थं ॥ ३५ ॥

अतएव यूय मे प्रिया । इत्याह । अथेति : भगद्वितपि मयि प्रोति करम्यत्याशुये
नाह । मद् मत्तोऽन्य ॥ ३६ ॥

35-36 Dear to me is he who has resigned himself to Vāsudeva—greater than subtle *Prakṛti* (constituted of the three *gunas*) and *Purusa* (slept *Jivas*) O ye devotees of Nārāyaṇa! you are as dear to me as is the Lord Nārāyaṇa Himself So also am I dear to the devotees of Nārāyaṇa as He himself is dear to them —IV 24 28-30 (Rudra to the Prachetas)

Note.—The ordinary Śāivas and Vaishnavas (the followers of Śiva and Vishnu) are nearly at loggerheads with one another. Particularly the Śiv-Vaishnavas of the school of Rāmādoajo who always evince a spirit of exclusiveness and intolerance. So too the Śāiva Lingayots of the Southern Presidency of India. The olive branch extended by Rudra as narrated in the Bhagavata, has failed to bring peace between the combative sectarians.

तत्कर्म हरिस्तोप यत्सा विद्या तन्मतिर्यथा ।

हरिदेहभूतामात्मा स्वयं प्रकृतिरीश्वर ॥ ३७ ॥

(४ । २६ । ४६ नारद)

एव रुद्रवाक्यमुदाहृत्य स वै पु लां परो धर्मं इत्यतेनोक्त सर्वोपायाना भगवत्परत्वं
युक्तमेवेत्याह । तत्कर्मेति हरेस्तोपो येऽतिमन् हरौ मतिर्यथा अत्र हेतुहरिरिति
हरिदेहभूतामात्मा ईश्वरश्च । तत्र हेतु स्वयं श्रातन्मेष्ण प्रकृति कारणम् ॥ ३७ ॥

37 That is Karma (action) which pleases Hari, that is learning by which one understands Him and whereby faith in Him is generated. Hari is the soul of all and is their Lord. He is the cause, depending on no one else —IV 29 49 (Nārada)

Note.—This is a very familiar verse of the Bhāgavata in the lips of the pious Vaiṣṇavas. "Act, act, act" says the Gītā "Action is better than inaction." But what is that action which is worthy of being performed? The answer is "what pleases God is the true action." Every act of man to which God will not take exception is good. This definition lays the foundation and covers the vast field of ethical science. And that is true learning which gives a knowledge of God and establishes faith in Him. All education that leads to this end is good. Any other is indifferent, bad. A comprehensive thesis can be written enlarging on this short text of the Bhāgavata.

यस्यास्ति भक्तिर्भगवत्यकिंचना सदैर्गुणैस्तत्र समाप्ते सुराः ।
हरावभक्तस्य कुतोऽमहद्गुणा मनोरथेनासति धावतो बहिः ॥३८॥
हरिहि साक्षाद्भगवान् शशीरिणामात्माभवणामिवतोयमीप्सितम्।
हित्वा महांस्तं यदि सज्जते गृहे तदा महत्त्वं वयसा दंपतीनाम् ॥३९॥

(५ । १८ । १२—१३ प्रह्लादः)

अतएव देवतांतरोपासनमपि भगवद्भक्तावंतर्भवतीत्यन्वयव्यतिरेकत्वेनाह ।
यस्यास्तोति । अकिंचना निष्कामा मनः शुद्धौ हरेर्भक्तिर्भवति ततश्च तत्प्रसादे सति सर्वे
देवाः सर्वेर्गुणैर्भूम्भक्तानादिभिः सह तत्र सम्पगासते नित्यं वसन्ति । गृहाद्यासक्तस्य तु
हरिभक्तयसंसवात् कुतो महानां गुणाः ज्ञानवैराग्यादयो भवन्ति । असति विषयसुखे
मनोरथेन बहिर्धावितः ॥ ३८ ॥

ननु * हरिविमुखस्य गृहाद्यासक्तस्यापि लोके महत्त्वं दृश्यते तत्राह हरिरिति ।
यथा भूषणां मीनानां ईप्सितम् तोयमेवात्मा तेन चिना जीवनाभावात् महानिति निखिल-
गुणप्रसिद्धोपि हरिमीहर्षं हित्वा यदि गृहे सज्जते तदा दंपतीनां मिथुनानां शदादिष्वपि
प्रसिद्धं वयसैव केवलं यन्महत्त्वं तदेव तस्य भवति ननु ज्ञानादिना । मिथुनेषु पूज्यमानेषु
स्त्रीस्यः पुंसां महत्त्वं वालमिथुनेभ्यश्च वृद्धमिथुनानां महत्त्वं यथेत्यर्थः । तन्महत्त्वमुपहा
सास्पदमिति भावः ॥ ३९ ॥

38-39. The gods dwell in him who has unselfish devotion to the Blessed Lord. How can the virtues of the great find room in him who cherishes no devotion for Hari and is hankering after pleasures beyond his reach. The ever-present Blessed Hari is the very life of all living beings as water is to the fish. Though a man be great (in other respects) yet he can only claim his superiority as merely due to his seniority in years such as is the convention among householders if he is addicted to worldly pleasures and has forsaken his God —V. 18 12-13 (Prahlaada).

Note.—In society, the male has the superiority over the female, the older in years over the younger. This seniority is of no value in the eyes of wise men. Sainthood and devotion to God gives title to real seniority.

* भक्तिरहितस्य गृहाद्यासक्तस्य इति पाठान्तरस् ।

स वै पति. स्थादकुतो भय स्वय समतत पाति भयातुरं जनम्।
स एक एवैतरथा मिथो भय नैवात्मलाभादधिमन्यते परम् ॥४०॥

(५।१८।२० रमा)

तदेव सर्वात्मना भगवानेव मज्जनीयो नत्वप्येदेवादयोपि स्वरक्षायामप्यचमत्वा-
दित्याशयेनाह स वै पतिरिति । स वै पव भूत भगवानेक पव नान्य यो भगवान् आत्म
लाभात् परमन्यत् अधि अधिकं न मन्यते इतरथाऽन्याधीनमुखस्य न स्वतंत्रास्तत्राणा-
नागत्वेन च मंडलेभ्वराणामिव मिथो भय स्पात् ॥ ४० ॥

40 Hari alone is the Lord He has no fear of any one He gives shelter to all who are oppressed by fear He is high above all and does not consider anything higher than the knowledge of self Otherwise there is fear from one another (if there are more than one ruler) —V 18 20 (Ramu)

Note—द्वितीयदृष्टि भयम् भरति ("Verily there is fear from duality") is the great Vedantic doctrine. In 'Unity' alone there is the absence of fear One cannot be afraid of himself

सुरोऽसुरोवाप्यथ चानरोऽनर सर्वात्मना य सुकृतज्ञमीश्वरम्।
भजेत रामं मनुजाकृतिं हरिय उत्तराननयत्कोशलान् दिवम् ॥४१॥

(५।१९।८ हनुमान्)

अत श्रीभगवानेव सर्वैः सेव्य पव ननु सत्कुलजन्मादिक तस्य तोयहेतुरित्यन्न
हनुमद्वचनमुदाहरति द्वाष्ट्यम् । सुरोऽसुरो व्रेति । सुरो देव असुरो देवता नरो मनुष्य
अनर मनुष्यादन्य य कोपि हरि भजेत स पवोत्कर्पात्तोपमाप्रोतीति विशेष । मनुजा
कृतिमिति उपासनामिप्राय सुकृतज्ञ अल्पोपयस्यापि भजने वहुमानिन उत्तरान् कोशलान्
अयोध्यावासिनो दिव वैकुण्ठ अनयत् ॥ ४१ ॥

41 Whether you are a deva or a daitya, whether a man or lower than man, worship with a whole heart Ramu, who is Hari in human form Ho who translated the people of the Uttara Kosala (Ayodhya) to Heaven — V 19 8 (Hanuman)

Note—Sura, synonym of Deva, a celestial being whose place is higher than man, who is in perpetual enjoyment of celestial life, not so much subject to the illia that flesh is heir to like mortal man That they are not altogether free from ailments is to be inferred from the mention of their having a physician, the celebrated Dhanwantari as also the twin gods Aswini Kamarae who too are described as adepts in the art of healing Asuras, synonyme of Daityas, are the born enemies of the Devas almost as powerful but ever actuated by feelings of malvolence against God and man

Some scholars have found so much resemblance in the name of the ancient kingdom of Assyria and its kings and people with the Asuras of ancient Sanskrit literature that they identify the Vedic अर्षुर् with the divinities of Assyrians Vide "The Aryo Witness" by Dr K M Bauerji

Apparently अर्षुर् in modern Sanskrit is derived from अ+र्ष, the prefix अ having the meaning of न But in the Vedas अर्षुर् means a powerful being and

is derived differently. Even the Supreme Spirit was termed असुर, "the mighty" The word असुर as accepted by modern Hindus is from the above point of view a notable instance of the degeneracy of words. The first term of expression *Ahura Mazda* of the Zoroastrian religion signifying the name of the Divinity, the Great Good Spirit, is identical with *Asura*, s being changed into h. Such a change of s into h is seen elsewhere as in *Hasta* for *sapta*, *Hindu* for *sindhu*, &c., &c.

न जन्म नूनं महतो न सौभगं न वाक् न बुद्धिक्षुतिर्तीषहेतुः ।
तैर्यद्विसूष्टानपि नो वनौकसङ्चकाश सख्ये वत लटेभण्णाग्रजः ॥४२॥

(५ । १६ । ७ हनुमान्)

तत्रात्मानमेव दृष्टांतयति न जन्म नूनमिति महतः पुल्षपादजन्म महतो रामस्य वा
सौभगं सौदर्थं आकृतिर्जातिर्यत् यस्मात् तैः जन्मादिभिः विस्तुष्टानपि नो वनौकसः
वनचरान् वत अहो लक्ष्मणस्याग्रजोपि सखित्वे कृतवान् अनुगृहीतवानित्यर्थः ॥ ४२ ॥

42. Neither noble birth nor great fortune, neither eloquence, intelligence nor good appearance is the cause of his favour. Râma condescended to make us, the dwellers of the forest, his companions, void though we are of all the qualifications mentioned above.—V. 19 7 (Hanumân).

Note.—This speech of Hanumân contains the great teaching that devotion is the true cause of the favour of the Lord.

सत्यं दिशत्यर्थितमर्थितो नृणां नैवार्थदो यत्पुनरर्थिता यतः ।
स्वयं विधत्ते भजताभनिच्छुताभिच्छुपिधानं निजपादपल्लवम् ॥४३॥

(५ । १६ । २७ देवाः)

तैर्वपि निष्कामा कृतार्था इत्याह । सत्यमिति । अर्थितः प्रार्थितः सन् अर्थितं
ददातीति सत्यं तथापि परमार्थदो न भवति यत् यस्मात् यतो दत्तानंतरं पुनरर्थर्थिता
भवति ननु नार्थितश्चेच्च किमपि ददात् इत्याशं क्याह । अनिच्छुतान्निष्कामानां इच्छापिधानं
आच्छादकं सर्वकामपूरकं निजपादपल्लवं स्वयमेव संपादयति यद्वा कामेनापि भजतां
कृपया परमया परमहितमेव विधत्ते इत्याह । सत्यम् दिशतीति अर्थितः सन् अर्थितं
दिशतीति सत्यम् । पुनः पुनरर्थितो नैव ददातीति कृतः यतः अर्थदः । विषयाश्चानर्थाः ।
तर्हि किं ददतीत्यपेक्षायामाह । निजपादपल्लवं इच्छापिधानं तेषामनिच्छुताभपि विधत्ते ।
यतः कोपि कामोनोदेति । अनर्थप्रार्थनेपि परमार्थद एव प्रकृतिः । यथा माता बालानां
मुखान् मृदमपनीय रुदतमामनिच्छुतां शर्करां ददाति शातरसो बालः मृदं विहाय शर्करा-
यामनुरज्यते । तदुकं कारुणिकत्वात् स्वयमिति ॥ ४३ ॥

43. It is true that when petitioned He bestows the object prayed for. But he does not dole such gifts as would make the receiver desirous of making further petitions. He, of his own will, bestows on the devotees, though they have not asked it, the favour of his lotus feet which has the power of killing all worldly desires.—V 19 27 (Deva.)

Note.—Dhruva (elevated to the position of the pole star) was given this gift though he had made no request for it. The young prince's ambition was to triumph over his step-mother and step brother by attaining higher worldly position than they enjoyed.

तत्साधु मन्ये ४ सुरवर्यदेहिना तदा समुद्दिग्नं धयामसहग्रहात् ।
हित्वात्मपान गृहमधकूप वन गतो यद्विस्मान्नयेत ॥४३॥

(७।५।५ प्रह्लाद)

ननु मदान्तोषि कामभोगार्थं † भजते सत्य न ते महात फितु विषयभोगत्यागेन-
तत्साधुकारित्वमित्यश्च प्रह्लादवचनमुदाहरति ५ तत्साधुमन्ये इति । हे असुरवर्य असद्ग्र-
हात् अह ममेति मिथ्याभिनिवेशात् हेतो । सम्यक् उद्दिग्नाधीयपाम् । वन गत सद्
हरिमाधयेतेति यत तदेय साधु मन्ये कथ भूत गृह हित्वा आत्मन पात अध पाते
निमित्त कुत अधकूपवत् मौहोवह वन गतो गृहादावनासक सूर्यहरिमाधयेत भजेतेति
यत्साधु मन्ये यो हरिमाधयेतस पर घनगत अनासग एव गृहपरित्याग ननु सर्वोपा
यत्केन वनगमन मुहुर्हृश्य वर्तुत्वत् वनगमन सरपरित्यागो वोद्धव्य तस्मात्साधूक स
दै पुस्ता मिति ॥४४॥

44 O Asura chief, I think the best course for men whose minds are
distracted by reason of their beliefs in wrong views, is to abandon their worldly
homes, which are so many pitfalls, and by betaking to the solitude of the
woods, to apply themselves to the devotion of Hari — VII 5 5 Prahlada

Notes — In this speech of Prahlada to his father Hiranyakasipu, the advice to
resort to the woods is not to be taken literally. Solitude is merely the means for
the avoidance of worldly distractions. If a person can apply himself to God in the
midst of society, in the bosom of his family, his own home is no good as the woods.

पष्टे यमवाक्यम् ।

एतावानेव लोकेस्मिन्पुंसा धर्मे पर रमृत ।

भक्तियोगो भगवति तद्वामग्रहणादिभि ॥ ४५ ॥

(६।३।२२ यमः)

यतो भक्तिरूपा तेषा परत्व उत्कृष्टवर्यम् । भक्तेस्तु स्वत एव परत्वमुत्कृष्टत्वम्
इत्याह परत्व भक्तेषु स्वतएव परत्वमित्याद । एताधानिति । पर उत्कृष्ट अक्षयफल-
त्वात् । एतावानेव यो भक्तियोग ॥ ४५ ॥

45 This is the supreme Dharmas enjoined in the Sūtras, namely, to
offer devotion to the Lord by reciting his name and by like devotional methods
— VI 3 22 Yama

अविस्मितं त परिपूर्णक्राम स्वेनैव लाभेन सम ग्रशान्तम् ।
विनोपसर्पत्यपर हि वात्सिश श्वलागुलेनातितिर्ति सिंधुम् ॥ ४६ ॥

(६।४।२२ वैष्ण)

† नद्विदितिभाव इति अधिकाः पाठः ।

‡ यतन्ते इति पाठान्तरस् ।

अतप्य ये भगवत् आश्रयं परित्यज्य आश्रयान्तरेण संसारं तर्तु मिच्छ्रंति ते न तरंतोत्याह अविस्मितमिति । अविस्मितं तं निरहंकारं कुतः शांतं रागादिशून्यं तच्च कुतः स्वेनैव लाभेन परिपूर्णं कामं तच्च कुतः उपाधियरिष्टेद शून्यं श्वनांगूलेन समुद्रमतिर्तुं - मिच्छ्रंति यथा तेन समुद्रतरणं न भवति तथा निरोश्वराश्रयेण व्यक्तनार्णवतरणं न भवतीति ॥ ४६ ॥

46. He is a fool who takes shelter in any one else than the Lord, who is not astonished (by his own greatness), who is fully satisfied with all he has, who is unconditioned, who is void of passions and (therefore) tranquil. The man who resorts to any one else for refuge wishes to cross the sea by taking hold of the tail of a dog — VI. 9. 22 (Devas).

नारायणपराः सर्वे न कुतश्चन विभ्यति ।

स्वर्गपर्वर्गनरकेष्वपि तुल्यार्थदर्शिनः ॥ ४७ ॥

(६। १७। २८ रुद्रः)

तत्त्वेवं देवपित्रादिःयोऽभजने भयं स्पान्नेत्याह । नारायणपरा इति । सर्वे लो-
शूद्रादयोपि कुतश्चन कस्मादपि न विभ्यति न काप्यनुरज्यंतेवेति भावः यतः स्वर्गादौ एवं
तुल्योर्थः प्रयोजनमिति दुष्टः शोलं येषां ते तथा ॥ ४७ ॥

47. All those who are devoted to Nārāyaṇa are not afraid of anyone. They view with equal regard Suarga, Naraka and Mokṣa.—VI. 17. 28 (Rudra).

Note—Swarga is heaven, the abode of gods. There go after death men who have been righteous in their earthly life. Naraka is hell to which the wicked are doomed for their iniquities. Apavarga—Mokṣa is a condition in which the soul is above the joys of heaven or the miseries of hell. It is absorption in Viṣṇu from the point of view of the Bhāgavatas.

वासुदेवे भगवति भक्तिमुद्भृतां नृणाम् ।

ज्ञानवैराग्यवीर्याणां नेह कर्षिच्छ व्यपाश्रयः ॥ ४८ ॥

(६। १७। ३१ रुद्रः)

अतो भागवतानां निस्पृहत्वं उचितमेवेत्याह । वासुदेवेति ज्ञानवैराग्ययोर्वीर्यं
बलं येषां तेषां विशिष्टवुद्धच्चा आश्रयणीयोर्थो नास्ति ॥ ४८ ॥

48. To men who are devoted to the Lord and who are strong in their wisdom and indifferent to worldly attachments, there is nothing else to which they would give their adherence by reason of its excellence—VI. 17. 31 (Rudra.)

मर्तिर्न कृष्णो परतः स्वतो वा भिथो भिपद्येत गृहत्रतानाम् ।

श्वदान्तगोभिर्विशतां तमित्रं पुनः पुनश्चर्वितचर्वणानाम् ॥ ४९ ॥

न ते विदु स्वार्थगतिं हि विष्णु दुराशया ये वहिरर्थमानिनः ।
अंधा यथा धैरुपनीयमाना वागीशतन्त्रामुखदामिन वह्ना ॥ ५० ॥

(७।५।३०—३१ प्रह्लाद)

तर्हि सर्वं र्मगीधानेष किंमिति न सेष्यते तत्राह मतिर्न कृष्णेति परत स्वतो या अयोन्यतो या नामिपदेत न सपदेत केषा युह पद्य ग्रत सकलप इति कृत्यचिता येषा अतपवादान्तैरनुपरतैर्गोभिरिद्वियैहेतुभूतै तमिक्ष ससार विशता तत्र चयितस्यैचयणं येषा तस्माद्विषयेसगदेषात् सर्वं त भजत इति भाव ॥ ५१ ॥

ननु श्रीकृष्णस्य परमानदरूपत्वात् तेषि तक्षिणा एव किञ्च भगति तदशानादित्याह । न ते विदुरिति ये दुराशया । विषयवासितान्तर्करणा तेहि विदु तत्र हेतु स्वस्मिन्नेवार्थं पुरुषार्थोयेषा तेषा गति गम्य । ननु तेषि गुरुपदेशाद्विष्णु शास्त्रन्ति तत्राह । वहिर्विषयेष्वयर्थं येषा ते वहिरर्थस्तानेष गुरुत्वेन मतुशीर्ल येषा वे नित्य विषयासक्तचरितश्चालव इत्यर्थं । अतो अधैरुपनीयमाना अस्था यथा पंथान न विदु किंतु गते पतन्ति तथा तेषि ईशस्य तत्त्वां दीर्घं ज्ञाना वेदलक्षणाया उरुणि दामानि श्रावणादिनामानि यस्था तस्यां कारम्यै कर्मसिद्धंद्रा एव भयन्तीत्यर्थ । तदुक विषयाविएचित्ताना विषयवावेश सुदूरत धारणो दिग्भात वस्तु ग्रज्ञैर्दौं किमामुयात् । तस्मात् यावद्विषयवासना नाक्षमति तावदारम्य सर्वास्वस्थासु भगवानेष भजनीय इति समुदायार्थं ॥ ५० ॥

49-50 The minds of men addicted to worldly ways are not turned towards Kṛishna, either urged by one's own inclination or by the counsel of others or as the result of exchange of thoughts of one another. Such men enter the dark regions of hell because they are unable to restrain the organs of sensual enjoyment feeding on them like cattle chewing the cud. They do not know that Viṣṇu is the *summum bonum* of life. Their hearts are fixed on wicked thoughts and actions, setting a high value on the externals of worldly objects. They are like blind men being led by the blind bound by the chain of the ritualism of the Vedas —VII 5 30 31 (Prakāśa)

Note — Both the Gītā and the Bhagavata speak disparagingly of the Kāma Kānda (ritualism) of the Vedas. Compare ज्ञेयश्चविषया वेदा तिस्त्रैगुरुयो भवार्जुन । Gītā II 45 वेदवादरता याय नायदस्तीति वादित —Gītā II 42

कौमार आचरेत्प्राज्ञो धर्मान् भागवतानिह ।

दुर्लभ मानुष जन्म तदप्यध्रुवमर्थदम् ॥ ५१ ॥

(७।६।१ प्रह्लाद)

तदेवाह कौमार इति । इहैव मानुषजन्मनि धर्मान् आचरेत् । यत अर्थदमेतत् । तत्र च कौमार एव यतस्तदप्यध्रुव न चैव भूत जन्मान्तर यतस्तद्दुर्लभम् । तत्र धर्मानि वाचरेत् न सुखार्थं प्रयासात् । तत्रापि भागवतानेष न काम्यात् । कौमार एव कौमार-मारम्येत्यर्थं ॥ ५१ ॥

51. The wise should take to devotion of the Blessed Lord from early years. It is a rare good fortune to have human re-incarnation. Life is ephemeral and its short term should be made to yield as much as one can extract out of it.—VII. 6. 1 (Prahla^{da}).

न ह्यच्युतं प्रीण्यतो लहूयासोऽसुरात्मजाः ।

अत्मत्वात्सर्वभूतानां सिद्धुत्वादिह सर्वतः ॥ ५३ ।

(७ । ६ । १४ प्रह्लादः)

न च वालवृद्धानां तद्गजनमशक्यमित्यत्र प्रह्लादव वनमाह । न ह्यच्युतमिति हे श्रसुरात्मजाः । न ह्यत्ममजने प्रयासेऽभवति न च दुर्लभ इत्याह । सिद्धेति ॥ ५२ ॥

25. O scions of Asuras ! there is not much hard-hip in this work of pleasing Achyuta : since He is the very soul of every body and is present everywhere.—VII. 6. 19 (Prahla^{da})

Note.—Achyuta is a name of Vishnu. न च्यथत् स्त्रहपतो गच्छन्ति यः नित्य इति यावत्, i.e., He who is eternally fixed in his own nature undergoing no change. He is so very near, dwelling in one's own heart, that one has not to go far in search of Him. One Bhāgavata commentary explains सिद्धुत्वात् to mean that the precipitation of God is accomplished by the mere wish to please Him and therefore does not involve much cost or labour.

कोतिप्रयासो सुखवालका हरेरूपासने स्वैरुद्धिं छिद्रवत्सतः ।
सत्त्वस्यात्मनः सख्युरशेषदेहिनां सामान्यतः किं विपयोपपादनैः ॥ ५३ ॥
रायः कलत्रं पश्चात्रः सुतादयो गृहा महोकुञ्जरक्षोशभूमयः ।
सर्वर्धकामाः क्षणमंगुरायुषः कुर्वन्ति सत्यर्थ्य कियत् प्रियं वत्ताः ॥ ५४ ॥
एवं हि लोकाः क्रतुभिः कृता असी क्षयिष्यावः सातिशयान निर्मलाः ।
तस्माद्दृष्टुतदूषणं परं भक्तयैकयैशं भजतात्मलदधये ॥ ५५ ॥

(७ । ७ । ३८ ४०)

तथा हेत्वं तरमप्याह । कोतोति । छिद्रवत् आकाशवत् सर्वदा वर्तमानस्य विपयाणामुपपादनैः अज्ञुनैः किं तत्र हेतुः सर्वदेहिनां सामान्यतः साम्यम् ॥ ५३ ॥

तस्माद्विषयाणां शूकरादिसाधारणत्वात् तन्निष्टुत्वे तैरपि विशेषापत्तेः निष्फलं च विषयार्जनमित्याद् । राय इति । रायः अर्थाः । क्षणं भंगुरमायुर्यस्य येषामर्थादोनां वा अतप्तव वाजाः तदुक्तमिति हासे । धनं हि उषणो लोके पुरुषं धनमेव च । अवश्यमेकं व्यजति तस्मातिकं धनतृष्ण्या ॥ ५४ ॥

एवं हि । अक्षयं हि चातुर्मास्ययाज्जित् सुकृतं भवतीत्यादिना श्रुताः स्वर्गादयोपि न सेवार्हा इत्याह । एवं होति । अमी लोकाः स्वर्गादयः क्षयिष्टुत्वे हेतुः क्रतुभिः कृता इति । तद्यथेह कर्मजितो लोकः क्षीयते एवमेवामुत्र पुरायजितो लोकः क्षीयत । इति श्रुतेश्च अतप्तव पुरायतारतस्येन सातिशयाः न्यूनाधिकभावापन्नाः तस्मात् न च निर्मलाः स्वर्गादि-

मत्वात् न विद्यते वृषु श्रुते च दूषण यस्मिन् तमोश मक्त्या उक्तया नवविधया भजत आभयत ॥ ५५ ॥

53-55 O ye scions of Asuras ! much labour is not involved in the adoration of Huri, who pervades like Akasa and is present in the heart of every one. He is the friend of each and all. What is the good of procuring gratification of the senses knowing as one does that such enjoyments are common to all living creatures (even to the swine that revels in filth). Wife, children, riches, cattle, houses, lands, elephants, hoarded treasure—all worldly prosperity is short-lived and can do little good to mortal man. These pleasures of the world (earthly and heavenly) are the rewards of religious sacrifices. They are subject to decay, they are not free from impurity, they create jealousy. Therefore in order to reach the Supreme Being, worship Him whose blemish no one has seen or heard, with a devotion such as has been prescribed (in the Sastras of the Bhagavatas)—VIII 2 38-40 (Prahlada)

Note.—There [is jealousy] at the sight of some one possessing an object of pleasure, that you hanker after but which you have not got. Even the gods are not free from jealousy. Where is the difference between man and the brute creature if the former has no higher object in view than the swinish ideal of life—eat, drink and be merry?

तस्मादर्थर्ष्णव कामार्थं धर्मर्थं यदपाश्रया ।
भजतानीहयात्मानमनीह हरिसीश्वरम् ॥ ५६ ॥

(७।७।४८ प्रह्लाद)

तस्माद्वक्तव्यमेव भजेत् न च धर्मार्थर्थमपि पृथक् यतेतेत्याह । तस्मादिति ।
यदपाश्रया यदधीनाः अनीहया भोगानिच्छुपा ॥ ५६ ॥

56 Therefore be unselfishly devoted to the selfless Lord for on Him depend all our virtues, the fulfilment of our desires and the attainment of wealth.—VII 7 48 (Prahlada)

Note.—That is to say, by serving Hari you will obtain all the material comforts and pleasures of life. It is no use laboring in search of them.

नालं द्विजत्वं देवत्वमृपित्वं वाक्तुरात्मजा

प्रीणनाय सुकुन्दस्य न वित्तं न वहुज्ञाता ॥ ५७ ॥

(७।७।५१ प्रह्लाद)

न च धर्मार्थर्थमपि पृथक् यतेतेत्याह । यदपाश्रया यदधीनो अनीहया भोगानिच्छुपा ॥ ५७ ॥

57 O scions of Asuras ! neither brahmanhood nor godhead, nor seership suffices to obtain the grace of God, nor good conduct of life, nor wide knowledge and experience.—VII 7 51 (Prahlada)

न दानं न तपो नैजया न शौचं न व्रतानि च ।

प्रीयते^१ मलया भक्त्या हरिरन्यद्विडम्बनम् ॥ ५८ ॥

(७ । ७ । ५२ प्रह्लादः)

नन्वेवं दैत्यानामस्माकं कथं ग्राहणादिकृत्यै भगवद्भजने अधिकार इति चेत् न । भगवद्भक्तावधिकारिनियमाभावात् इत्याह । नालभित्याभ्याम् । अमलया निष्क्रमया विडंवनं नटनमात्रम् ॥ ५८ ॥

58. Neither charity, nor asceticism, nor sacrifices, nor purificatory rites, nor penances and religious vows please Him. He is pleased with pure devotion. Everything else is futile, mere mockery.—VII. 7. 52 (Prahlaða).

मन्ये धनाभिजनरूपतपः श्रुतौजस्तेजः प्रभाववलपौरुषुद्वयोगाः ।
नाराधनाय हि भवन्ति परस्य पुंसोऽभक्त्या तुतोष भगवान् गज-
यूथपाय ॥ ५९ ॥

(७ । ८ । ६ प्रह्लादः)

इममेवाथं सद्गृष्णान्तमाह मन्य इति । अभिजनः सत्कुले जन्मरूपं सौंदर्यं श्रुतं पांडित्यम् । श्रोजः इन्द्रियनैपुरायं तेजः कांतिः । प्रभावः प्रतापवलं शारीरं पौरुषमुद्यमः । बुद्धिः प्रश्ना योगोऽष्टांगः । पते धनादयो द्वादशापि गुणाः परस्य पुंसः श्रीकृष्णस्य आराध-
नाय न भवन्ति हि यतः केवलया भक्त्यैव गजेन्द्राय उक्तश्वर्महीनायापि भगवांस्तुपोऽभवत्
तस्मात्साधूकं कौमार इत्यादि ॥ ५९ ॥

59. I am of opinion that neither wealth, beauty, learning, strength, energy, power and prestige; intellect and the transcendental powers acquired by Yoga are qualifications to please Hari. He was pleased by the powerful devotion of the elephant, the leader of his herd,—VII. 9. 9 (Prahlaða).

Note.—The elephant alluded to was seized by an alligator and drawn into deep water. In his distress and despair he prayed to Nṛsiñha for his release from the water monster's grasp. Viśṇu took pity on him and saved him from his peril. The story is given in the Mahabharata Suntiparva. गजेन्द्र मोक्ष, "The release of the elephant," is a well-known stotra (prayer and praise of Viśṇu) regularly read by pious religious men.

चित्रं तवेहितमहोभितयोगमाया लीलाविस्तृष्टुवनस्य विशारदस्य
सर्वात्मनः समदृशो विषमस्वभावो भक्तप्रियो यदसि कल्पतरस्य-
भावः ॥ ६० ॥

(८ । २७ । ८ प्रह्लादः)

नन्वभिजनाभिमतो योग्यान् नो विहाय तद्वितभक्तमात्रे गजेन्द्रे तोषः कथमिति चेत्
भक्तिमात्रग्राहस्वभावत्वात् भगवत्इत्यन्न वामनं प्रति प्रह्लादवचनमाह । चित्रमिति तवे-
हितं अहोचित्रं किं तत् सर्वात्मनः समदृशः विषमस्वभाव इति यत् सर्वात्मतत्त्वे विचित्र-
चरितत्वे हेतुं अभिता अचिन्त्या योगमाया तस्या लीला तथा विस्तृष्टानि भुवनानि येन तस्य

अहो इत्यन्न सधिरार्प समदक्ष्वे हेतु विशारदस्य सर्वंशस्य अथवा भक्तिप्रियत्वेषि तव
वैष्णव नास्त्वेव यत कल्पतरुसमादृ समभक्तिप्रियोसि नहि कलगतरात्रितानामेव
कामान् पूर्यन् पिपामो भगवतीत्यथा तस्माद्कौ सर्वेऽधिकारिण तत्प्रसादेन भक्तिरेव
कारण नत्वमिजनादि इति सिद्धम् ॥ ६० ॥

60 O how strange are thy doings That thou shouldest seem to be partial, although thou art the soul of all and has on equal regard for all. Thou art so skilful, having brought into manifestation the world in the ployfulness of thy incomprehensible Yoga-Maya. Thou art laying towards thy devotees and becamest their celestial tree that knowe not to refuse anybody's prayer —VIII 27 8 (Prahlaða)

Note—Yogn Maya is the mysterious power of the Supreme Being that creates the illusion of the phenomena of this world. The exception from the charge of partiality is suggested in the verse. Hari is compared to the Kalpa tree—the celestial tree that does not refuse the request made to it. The suitor approaches the tree and by his pioyfulness qualifies himself to obtain what he begs. So Bhakti is the qualification to merit the Lord's favour. Elsewhere the Lord is compared to the fire. The fire warms all who approach it irrespective of creed caste and colour. And it is not liable to the charge of partiality for so doing. And just as men, identical to one another, can receive warmth from fire which imparts it with an equal regard to all without any distinction, so Hari gives Bhakti to all who go to him for it—the wolf and the lamb, both dislodging the vector from the same train of his Love.

स्वमातु स्विन्द्रगान्नाया विश्रस्तकवरक्षज ।
द्वृपूरा परिश्रम कृष्ण कृपयासोत्सववन्धने ॥ ६१ ॥
एव सदर्शिता ह्यग हरिणा भक्तवश्यता ।
स्ववशेनापि कृष्णेन यस्येद सेश्वर वशे ॥ ६२ ॥

(१० । ५ । १८—१९ शुक्र)

केवल भक्तिप्रियो भगवान् भक्तवशपोपीति । शुक्रवाक्येनाह चतुर्मि । स्वमातु-
रित्यादिमि । स्वमातुर्यशेदाया रज्जुसधानेन स्विन्द्रगान्नाया अतएव विलस्ता कव-
रेभ्य ऋग्यो यस्या कथरक्षजौ विश्रस्ता धा मद्यो विश्वाम्यतीति कृपया स्ववन्धनार्थमा-
सीत् उल्खले यन्धन कार्यामासेत्यर्थ ॥ ६१ ॥

अगेति राजसधोधन स्ववशेन स्वतन्त्रेण इद जगत्सार ॥ ६२ ॥

61-62 Seeing his mother's fatiguing exertions, her body wet with perspiration, her hair dishevelled and the garland of flowers that was tied round her knotted locks unloosed, Krishna, out of compassion for her, allowed himself to be caught and bound. Thus did Hari, who though his own master and under whose subjection lay the world and its rules, show his subjection to his devoted people —X 9 18-19 (Suka)

Note—This is no allusion to the very popular and miraculous incident in the life of Krishna during the period of his childhood. He was guilty of some childish prank and his foster mother Yashoda tried to get hold of him and to keep him tied

to a large wooden mortar. Ropes were procured but they all fell short. In her struggles to bind him she was quite exhausted till at last seeing her sad plight Kṛiṣṇa of his own accord submitted and allowed himself to be bound. Hence one of Kṛiṣṇa's names is Dāmodara—"Ropechained round the waist."

नेमं विरिंच्यो न भवो न श्रीरथ्यगस्तंश्रया ।

प्रसादं लेभिरे गोपी यत्तत्प्राप विमुक्तिकदात् ॥ ६३ ॥

नायं सुखायो भगवान् देहिनां गोपिकास्तुतः ।

ज्ञानिनाज्ञात्मभूतानां यथा भक्तिमताभिह ॥ ६४ ॥

(१०।१४।२०—२१ शुक्रः)

भगवत्प्रसादमन्येषि लभंत इदं त्वतिचिन्नमित्याह । नेममिति विरिंच्यः पुत्रापि भवः स्वात्मापि श्रीजर्जायापि । एतं न लेभिरे गोपो यशोदा यत्प्रसादरूपं तत्त्वोर्वाकं बन्धनं ततः कृशणाद्वा ॥ ६३ ॥

ननु कथमेवं भक्तवश्यत्वादेवेत्याह ॥ नायमिति देहिनां देहाभिमानिनां तापसादीनां ज्ञानिनां निवृत्ताभिमानानामपि सुखायः ज्ञानेनैव तेषां उद्धारः स्यात् भक्तिं विनाज्ञानमपि न सिद्धये दित्याह ब्रह्मवाक्येन ॥ ६४ ॥

63-64. Neither Brahma nor Siva nor even Laksmī, who was even united to his body, obtained the favour that the milkmaid Yasodā got from the Lord, the giver of *Mukti*. The son of the milkmaid, (*i. e.*, Krisna) is not so easily approached by men of learning or by men of abstinence and asceticism as by his devotees.—X. 9. 20-21 (Suka).

श्रेयः स्तुतिं भक्तिमुद्दृश्यते विभौ कलिश्यन्ति ये क्लेवलच्छोधस्तिद्वये ।
तेषामसौ वलेशाल एव शिश्यते नान्यद्यथास्थूलतुषावघातिनाम् ॥ ६५ ॥
पुरेह भूमन् वहवोपि योगिनस्तद्विर्पितेहा निजकर्मलब्धया ।
विबुध्य भवत्यैव कथोपनीतया प्रपेदिरेज्जोऽच्युतं ते गतिं पराम् ॥ ६६ ॥

(१०।१४।४—५ ब्रह्मा)

श्रेयः स्तुतिमिति । श्रेयसां अभ्युदयापवर्गलक्षणानां स्तुतिः सरणं प्रभवो यस्याः सरस इव निर्झरणां तां ते तव भक्तिं उदस्य त्वक्त्वा श्रेयसां मार्गभूतामिति वा तेषां क्लेशलवः क्लेश एवावशिष्यते नान्यत् यथा स्थूलतुषावघातिनाम् । अयं भावः यथा अल्पप्रमाणं धान्यं परित्यज्य अंतःकणाहीनान् स्थूलधान्याभासान् तुषान् ये वध्यन्ति तेषां न किंचित्कलम् परं भक्तिं तुच्छोकृतय ये क्लेशां वोधाय यतते तेषामपीति ॥ ६५ ॥

अत्र सदाचारं प्रमाणयति पुरेति । इह लोके ये पूर्वं योगिनोपि संतः योगैः ज्ञानमप्राप्य पश्चात्त्वदर्पितेहाः त्वयि अर्पिता इहात्मौकिष्यपि चेष्टा यैस्तं निजकर्मलब्धया त्वदर्पितैर्निजैः कर्मभिलब्धया त्वय्यर्पिता ईहा च निजानि कर्माणि च तैः लब्धयेत्यतः मैकं पदं वा कथोपनीतया कथया त्वत्समोपं प्रापितया त्वत्कथाश्रवणप्रसादादुत्पन्नया भंगत्यैव विबुध्य आत्मानं ज्ञात्वा अङ्गः सुखेनैव ते परां गतिं प्राप्ताः ॥ ६६ ॥

65 66.—Thoy who giving up devotion from which flows a stream of blessings, take pains for the acquisition of mere learning, get nothing but poms that they have undergone. They are like those who thresh mere husks and do not obtain food grains as the fruit of their labour. O thou who fillest the immensity of space, many a Yogi, in times of yore, having consecrated their practices to Thee speedily reached Thee—their goal—by means of devotion which comes to them as the result of their *Karma* in the shopo of listening to the narration of thy glorious deeds (of thy many incarnations)—X 14 4 5 (Brahma)

**तस्मिन् भग्न्तावर्खिलात्महेतौ नारायणो कारणमत्यंमूर्तैः ।
भावविधत्तो नितरा महात्मन किवाद्विषये युवधोस्तु कृत्यम्॥ ६७॥**

(१० | ४६ | ३३ उद्घव)

एव भक्तस्य न किञ्चित् कृत्यमवशिष्यते इत्यत्र नद पनि उद्घववाथ्यमुदाहरति
तस्मिन्निति । असिलानामात्मा हेतुश्च हे महात्मन् नद युधयो यशोदायास्त्व च ॥ ६७ ॥

67 O noble-souled Andha ! when both you and I modi hilo control
your devotion on Nārāyaṇa, who is the over—soul of ooh and all and is the
first cause of every thing, he who has incarnated in human form with an end
in view, nothing more remains to be done by you in the discharge of your
duties.—λ 46 33 (Uddhava)

दानव्रतपोहोमजपस्वाद्यायस थमै ।

श्रेयोभिर्विविधैश्चान्यै कृष्णे भक्तिहीं साध्यते ॥ ६८ ॥

(१० | ४७ | २४ उद्घव)

अत्र हेतुगाह दान इति भक्तौ सिद्धाया कि तत्कारणानुषानेन तस्मात्साधूक्ष स हे
पु सामिति भाष्य ॥ ६८ ॥

68 Charity, observance of vows, asceticism, offering of oblations to fire, repeated utterance of mantras, recitation of scriptural texts and the withdrawing of the senses from them, objects of pleasure, and the performance of many other acts of righteousness are the means to lead a man to the devotion of Kriṣṇa.—λ 47 24 (Uddhava)

**क्षेमाख्योवनचरीव्यभिचारदुष्टा कृष्णे क्वचैप परात्मनिरुद्धमाव ।
नन्वीश्वरोनुभजतो विदुपोषि सोक्षाच्छ्रुयस्तनोत्यगदराज इवोप-
युक्त ॥ ६९ ॥**

(१० | ४७ | ५५ उद्घव)

एव जातिव्यापारनैरपेदयेण भगवदनुग्रहे अथिद्वयिहितापि भक्तिरेषकारणमाह
उद्घववाक्येन क्षेमा इति । वनचर्यों गोप्य कृष्णेऽधिकरणे एव गोपीषिषय कृष्णस्य
तासु स्नेह इत्यथ । यदा कृष्णे तासा स्नेह इत्यर्थः । ननु कथमेयम् । तत्राह साक्षात्भजत
पुष्ट नु अहो उपयुक्तः सेवितः अगदराजः अमृत यथेति ॥ ६९ ॥

69. Here were rustic women impure, because of their moral laxity,* and yet they had their love firmly fixed on the Ble-sed Lord Kriṣṇa and He was cherishing an affection for them. Indeed it is a matter of surprise that it should be so. Verily the Lord readily lavishes favour on His devotees even if they are illiterate and uncultured. Powerful medicines effect cure on patients whoever they may be—X. 47. 59 (Uddhava.)

Note.— Devotion to Kṛiṣṇa saves the devotee though he be a sinner. Just as efficacious medicines do good to the patient though his social or moral character be not upright. Bhakti is not refused to any one and it is efficacious to all who seek it.

नायं प्रियोगं उ नितान्तरते: प्रसादः स्वर्योपितां नलिनगन्धरुचां
कुतोन्याः । रात्ससेवेऽस्य भुजद्विष्टहीतकलवधाशिपां य उद-
गादुल्लजबल्लवीनाम् ॥ ७० ॥

(१० | ४७ | ६० | उद्गः)

ईश्वरो भक्तान् भजतः इत्युक्तं तदेवाह नाथमिति अंगे वक्षसि नितान्तरते: प्रियोपि
नाथं प्रसादोनुग्रहोस्ति नलिनरयेवं गंधः रुक्कानिश्च यासां तासां, स्वर्योपितामपि नास्ति
अन्याः पुनस्तावश्शप्रसादयोग्याः कुतः अस्य कृष्णस्य भुजदरडाभ्यां गृहीतः आलिंगितः
कर्तुंस्तेन लभवत् आशिषो याभि. तासां गोपीनां य उदगात् आविर्घृत तस्मा दृति प्रेमै-
कलस्यो भगवानित्यर्थं ॥ ७० ॥

70. This favour of Śrī Kṛiṣṇa's aims encircling the necks of the beautiful milkmaids of Vraja in the dance on the festival of Rasa which conferred on them the highest felicity—this was not vouchsafed to Lakṣmī so fond of him, much less to lesser celestial beauties who were so attractive by the fragrance of the lotus of paradise that they bore on their person.—X. 47. 60.

आसामहोचरणरेणुजुपामहं स्यां बृंदावने किमपि गुल्मलतौषधीनाम् ।
या दुरुत्यजं स्वजनमार्यपथं च हित्वा भेजुर्मुकुं दपदवीं श्रुतिमि-
विभृत्याम् ॥ ७१ ॥

(१० | ४७ | ४८ | ६१ उद्धवः)

किंच भगवत्प्रप्त्युपाये दोपोपि गुण एवेति दर्शयन्नेव आस्तां तावदु गोपीनां
भार्यं ममत्वे तावत्प्रार्थ्यमित्याह । (आसामहिति)। आसां गोपीनां यश्चरणरेणुस्तं भजतां
गुल्मादीनां मध्ये आहं किमपि स्याम् । इत्याशास्ते आसां कासामित्याह । आर्याणां मार्गं
धर्ममपि हित्वा ॥ ७१ ॥

71. O ! that I were the wild creeper and herbs of Vṛindāvana and obtain thereby the blessed contact with the dust of the feet of the milkmaids—they who forsaking their family ties and leaving the regular path of social

* No compliment to the Gopis of Vṛindāvana. This reflection upon their character makes it difficult to reconcile a previous statement that the love of the Gopis was not carnal.

respectability, clung to the feet of Kṛiṣṇa, sought after by the Vedas—X 47
70 (Uddhava)

Note—This yearning for residence in Vṛindāvana, as voiced by Uddhava, is the pious wish of all Vaishnavas, devoted to Kṛiṣṇa worship. This stanza is on the lips of learned Vaishnavas and one may easily understand why so many pilgrims flock to Vṛindāvana and many of them choose it as the residence of their last days. No wonder that Chaitanya Deva of Nadiya and his disciples and followers who were devoted students of the Bhāgavata, took to the work of reiteration of the sacred cities of Vṛindāvana which had fallen into decay after the sack of Mathurā and the demolition of temples by the Mohammedans. From Chaitanya's time Vṛindāvana has become the resort of Bengal Vaishnava pilgrims and many are permanently settled there. After the fall of Mogol rule, the Rajputana Chiefs and rich Setho and Isodhildero in all parts of India built temples and endowed charities which have contributed to the prosperity of Vṛindāvana and Mathurā.

न द्वाहण स्वपरमेदमतिस्तवस्यात्संवार्त्मन समदृश स्वसुखानुभूते ।
संसेवता सुरतरोरिव ते प्रसाद सेवानुरूपमुदयो न विपर्ययोत्रा ॥७१॥

(१० । ७२ । ६ युधिष्ठिर)

अत्र भक्तिमात्रग्राहक्त्वे विपर्ययशुर्कां निरसितु युधिष्ठिरवाक्यमाह न द्वाहण इति ।
स्व पर इति मेदचुद्दिं शयमनुग्राहोय नानुग्राह इति तथ नादित कुरु ध्रुण एव निरु-
पादे । किञ्च सर्वार्थमन अतप्य समदृश किञ्च स्यमुपानुभूते अतप्य रागाधमावा
द्विति माध परतु भजतान्ते प्रसादो नान्येवा सक्षापि सेवानुरूपमुदय फल नत्वत्र भक्तेषु
सेवानुरूपे प्रसादो विपर्ययोऽन्यथाभव यथा कल्पद्रुमस्य रागादिराहित्ये सेवफेवेव
फलजनकत्वं नान्येषु ॥ ७२ ॥

72 Thou art Brahman, the soul of all, having no equal joy upon all. Thou experiencest thine own joys (not depending for thy joy on external objects). Therefore thou makest no distinction between people as being thy own or as being other than thine own. Thy favour goes to them who serve thee, as is the gift of the celestial tree to him who approaches it with a request, their rewards varying according to the measure of their service. There is no distinction in this treatment—X 72 6 (Yudhishthira)

Note—With reference to the nonbinding statement, compare Gita text, IV 11
मे पथा मा प्रपद्यन्ते तावृत्तैव भजान्यहसु ॥

भयि भक्तिर्हि भूतानाममृतत्वाय कल्पते ।

दिष्ट्या यदासीन्मत्स्नेहो भवतीनां भद्रापन ॥ ७३ ॥

(१० । ७२ । ४४ श्रीकृष्ण)

किञ्च भक्तिमात्रग्राहक्त्वे भगवद्वचनमेव प्रमाणमिति बुद्ध्यं भगवद्वचनमाह मयीति ।
भयि भक्तिर्हि भक्तिमात्रमेव तावदमृतत्वाय कल्पते । यत्तु सवतीनां भयि स्नेह आकृत-
दिष्ट्या अतिमद्र कुरुत मदापन मत्प्रमाण इति ॥ ७३ ॥

73. Their devotion to me enables all beings to attain to immortality (Mokṣa). You are to be congratulated upon your affection for me because it enables you to reach me.—X. 82. 41 (Krishṇa).

Note—This assurance of Krishṇa to the Gopis is an authoritative declaration that Bhakti is the royal road to reach Him.

ये वै भगवता प्रोक्ता उपाया ह्यात्मलब्धये ।

अज्ञः पुंसामविदुषां विद्धि भागवतान्हि तान् ॥ ७४ ॥

यानास्थाय नशे राजन्त्र ममाद्येत कहिंचित ।

धावन्निमील्य वा नेत्रे न रुखलेन्न पतेदिह ॥ ७५ ॥

कायेन वाचा मनसे द्विष्टैर्ग्रा वृद्धध्यात्मना वानुसृता स्वभावात् ।

करोति यद्यत्सकलं पररूपै नारायणायेति समर्पयेत्तत् ॥ ७६ ॥

(११।२।३४-३६ कविः)

ननु ज्ञानशास्त्रं विना न ज्ञानं न च तेन विना अमृतत्त्वम् । सत्यं । ज्ञानस्य भक्ते-
रोपत्करत्वात् इत्यन्न चतुर्भिः कविवचनमाह ये वै भगवतेति । मन्त्रादिमुखेन वर्णश्रिमाद्वि-
धर्मानुकूला अतिरहस्यतया स्वमुखेनैव भगवता शास्त्रं अविदुपामपि पुंसां अजः सुखेनैव
आत्मलब्धये ये वै उपायाः प्रोक्तास्तान् भागवतान् धर्मान् विद्धि ॥ ७४ ॥

अज्ञस्त्वं विद्युणोति । यानास्थायेति । यानास्थाय आश्रित्य योगादिविव न मायेत
विद्यैर्न विद्यन्येन किंत्र निमील्य नेत्रे धावन्नपि इह एषु भागवत वर्मेषु न स्वलेत् । निमीलनं
नामज्ञानं । यथाहुः । श्रुतिस्मृती उभे नेत्रे विप्राणां परिकीर्तिंते । पक्षेन विज्ञः काणो
द्वाभ्यामध्यः प्रकारितिं इति । अज्ञात्वापीत्यर्थः । तथा पादन्यासस्थानमतिक्रम्य परतः
पादन्यासेन गतिर्घाविनम् । तद्वत् अत्रापि किंचित् अतिक्रम्यश्चीत्रमाचरणं ध्रावनं तथा
चरन्नपि न स्वलेत् न प्रत्यवायी स्थात् तथा न पतेत् न तस्तात् न भ्रश्येत् ॥ ७५ ॥

ननु के ते भगवता धर्मा ईश्वरापितानि लवर्णाणि कर्मणीत्यादुः । कायेनेति ।
आत्मना चित्तेन अहंकारेण वा । अनुसृतो यः स्वभावः । तस्मात् । अयमर्थः । न केवलं
विधितः एव कृतमिति नियमः स्वभावानुसारि लौकिकमपि कृतं । तथा चोक्तं
भगवद्गीतासु । यत्करोपीत्ययेन । यद्वा कायादीनामेव नात्मन इत्वाशंक्वाह । अध्यासेना-
नुसृतात् ब्राह्मणत्वादिस्वभावात् यत्करोपीत्यर्थः । तत्सर्वं परस्मै परमेश्वराय नारायण-
येति समर्पयेत् तथा सति सकलमपि भगवतो धर्मो भवतीत्यर्थः ॥ ७६ ॥

74. Know ye the methods which the Lord himself has laid down for easily reaching him even by the unlettered and uncultured—know them to be the Bhāgavata Dharma (the religion of devotion to the Lord).—XI. 2. 34-36.

75. Following these methods, a man does not swerve from the right path. He can run with closed eyes neither slipping nor falling.

76 Whatever a man does with his body, words, mind or by the force of habits, let him consecrate it to the Supreme Being by uttering the formula—“To Narayana?”—XI 2 34-36 (Kavi)

इष्टं दत्तं तपो जप्त्वं वृत्तं यच्चात्मनं प्रियम् ।
दारान् गृहान्सुतान् प्राणान्यत्परस्मै निवेदनम् ॥ ७७ ॥

(११।३।२८ प्रबुद्धः)

पतदेव प्रपञ्चयति । इष्टमिति इष्ट याग दत्तमित्यादि भावे निषा वृत्तं सदाचारं । आत्मनं प्रियं गन्धपूज्यादिदारादीनप्यालश्यं परस्मै परमेश्वराय निवेदनं तत्सेवकतया समर्पणं यत् तच्छ्रवेदिति शेषं । तस्मादेयभूतया भक्त्या कानं स्यादेवेति न किञ्चिदनुपपश्यमिति भावः ॥ ७७ ॥

77 One should learn to consign all desirable objects, all gifts of charity, penances, about repetition of the divine mantras, good deeds and also that which is dear to oneself,—wife, children, horses, even life—to God.—XI 3 28 (Prabhuddha)

भय द्वितीयाभिनिवेशत् स्यादीशादपेतस्य विपर्ययोऽस्मृतिः ।
तन्माययातो वुधं श्रा भजेत्त भक्त्यैकयेशं गुरुदेवतात्मा ॥ ७८ ॥

(११।२।३७ कवि)

अन्नं शुक्लिमाह । भयमिति । यतो भय ससारक्षणं तन्माययातो न भवेत् अतो बुद्धो बुद्धिमान् तमेव भजेत् ननु भय देहाभिनिवेशतो भवति स च देहोऽकारतं स च स्वरूपास्मत्यात् किमप्तं तस्य माया करोति अत आह । ईशादपेतस्येति ईश-विमुखस्य तन्मायया अस्मृतिं भगवत् स्वरूपास्मृतिं ततो विपर्ययो देहोऽस्मीति ततो द्वितीयाभिनिवेशाद् भय भवति पद्महि प्रसिद्धलौकिकोच्चपि मायासु । तदुक भगवता । दैवो श्लेषा श्लेषा गुणमयो मम माया दुरत्यया । मामेऽये प्रपद्यन्ते माया-भेता तरन्ति ते । इत्येकया भक्त्या अव्यभिचारिण्या भजेत् किंच गुरु देवतात्मा ईश्वरक्षणं आत्मा प्रेषुभ्य यस्य यथा हप्ति सञ्जित्यर्थं । तस्मात्साध्यूक्तं ये वै भगवतेति भावः ॥ ७८ ॥

78 Man has to fear from his false poroception of duality. One who is drawn away from God holds either the false idea of identity with the body or is forgetful of and does not care to inquire into his true nature, and this is due to Maya—the illusive power of the Lord. Therefore man should serve the Lord with devotion, believing in the superiority of his Guru, nay, in the Guru's very divinity.—XI 2 37 (Kavi)

Note—भय द्वितीयात् is only an ill concealed representation of the very well known and oft quoted Sruति द्वितीयाद् वै भयं भवति (Bṛihudāraṇyka I 4 2) But while the Vedānta will prescribe the passages of knowledge contained in the Mahā Vākyas of the Veda, such as सद्यस्तिवद् ब्रह्म एव तत्त्वमस्ति and several others, all of which declare that there is only one and no second to fear, the school of devotion teaches that this false fear from which man suffers, as if it were real, is dispelled

by prayerful devotion to the Supreme. God has created this illusion of duality and He alone can remove it by imparting to thus enquiry the true nature of Man's relation with God and God's nature. This remedy is safer and speedier in its action.

त्वां सेवतां सुरकृताबहवोन्तरायाः स्वौकोविलंघ्यपरमं ब्रजतां
पदन्ते । नान्यस्य वर्हिषि बलीन् ददतः स्वभागान् धत्ते पदं
त्वमविता यदि विघ्नमूर्तद्वन्नि ॥ ७६ ॥

(११ । ४ । १० कामादयः)

यदुक्तं न प्रमाद्येत तदुपलक्षणं भक्तास्तु विघ्नहेतुनेवाभिभवतीत्यत्र कामादि-
वचनमुदाहरति त्वामिति । त्वां सेवतां सेवमानानां सुरैरिद्वादिभिः कृता बहवोन्त-
राया विघ्ना भवन्ति कुतः स्वौकः स्थानं स्वर्गमतिक्रम्य परमं तव स्थानमनुब्रजतां नान्यस्य
त्वामसेवमानस्य यज्ञदिवरस्य विघ्ना न भवन्तीत्यथं कुतः वर्हिषि यज्ञे स्वभागान्
करात् कृषिकरा इव राज्ञे इन्द्रादिस्यः ददतः प्रयच्छन्नः तर्हि तटिकं मद्भक्तो विघ्नैर्भ्रश्येत न
यदि तवं अविता तदा विघ्नमूर्तद्विं पदं धत्ते यदीति निश्चये यनस्त्वं सर्वस्याधीश्वरः
अविता रक्षकः अतोसौ विघ्नानां मूर्खिं पदमग्निं धत्ते मोक्षार्थे अन्यो मार्गः विघ्नदूषित एव
भक्तिस्तु अप्रतिहता ॥ ७६ ॥

79. Those who give themselves up to thy devotion have to encounter many obstacles thrown on their way by the lesser gods because the devotees aspire to transcend the abode of the gods in order to reach the highest place that is thine. But these obstacles are not raised against him who pays to the gods their portions of sacrificial offerings. Thy devotee, however, kicks away all obstacles, having thee for his protector.—XII. 4. 10 (Kâma.)

Note.—Numberless instances of interference by the gods to spoil the efforts of ambitious mortals to gain high seats in heaven are narrated in the Purânas. In mundane affairs, the same clashing of interests leads to opposition on the part of vested interests against the admission into their ranks of those who are considered inferior owing to race, colour, or creed. "History repeats itself" or to state more correctly, mythology joins hands with history in mutual exposition of policy and events affecting the interests of lower and higher spheres. Notwithstanding the attractiveness of comparison it is not desirable to enter into current politics for illustration. Enough has been noted here to suggest the details of the comparison.

मुखबाहूरूपादेभ्यः पुरुषस्याश्रमैः सह ।

चत्वारो जडिरे वर्णा गुणैर्विप्रादयः पृथक् ॥ ८० ॥

य एवं पुरुषं साक्षादात्मप्रभवसीश्वरम् ।

न भजन्त्यवजानंति स्थानम्भष्टा पतन्त्यधः ॥ ८१ ॥

(११ । ५ । २—३ चमसः)

एष भक्ताना अभित् प्राप्तिसुकृता अभक्तानात्मधोगतिमाह द्वयाम् । मुखेत्यनेन
गुणै सत्वेन विप्र सत्वरजोम्या^१ क्षत्रिय रजस्त्रोम्या वैश्य तमसा शद्र इति । एषां
भृष्ये ब्रह्मात्मा न भजन्ति ये, ये च इत्वाप्यवजानन्ति ते अधा पतन्ति अत्राकानात्
ससारनिवृत्तिर्वाल्लोत्येव अध पात अवजानतान्तु महानरकपात इति । आत्मन प्रभवो
जन्म यस्माद्भक्ता गुरुद्वेषिण इतिभावः । ईश्वर पोषक स्वामिन तद्भक्ताः कृतप्ना इति
भावं स्थानाद्वर्णभमाद् भ्रष्टाः स्वधर्मस्था अपि अभक्ता एवेति भाव ॥ ५०—५१ ॥

80-81 The four classes—Brâhmaṇa, Ksattriya, Vaisya and Sudra—
together with the four stages of life, have been produced from the month, arms,
thighs, and feet of the Supreme Being. Their difference is due to their con-
stituent qualities which vary in their formation. Whoever among these classes
and orders do not attach themselves to the service of the Lord, their maker,
either because of their ignorance or because they are unmindful, are hurled
down below—XI. 5 2-3 (Chamasa)

घेरे कलियुगे प्राप्ते सर्वधर्मविवर्जिते ।

वासुदेवपरा मर्त्यास्ते कृतार्था न संशय ॥ ५२ ॥

ससारकूपपतित विषयैर्मुषितं क्षणम् ।

ग्रस्तं कालाहिनात्मानं कोऽन्यद्वातुभिहेश्वर ॥ ५३ ॥

(११ । ८ । ४१—४२ पिङ्गल)

विशेषतस्तु कलौ मागवता एव कृतार्था इत्याह घोरेति । कालवशेन सर्वे स्वध-
र्मभ्रष्टाः अपि यदि केचन वासुदेवपरा एतदेव स्पष्ट्यति ससारेति । आत्मान जोव अन्यो
भगव र कर्त्ता ईश्वर प्रभु ननु विषयाना दुर्जन्यत्वात् कथ तन्मुषितेक्षणो रक्षणीय
उत्तरोचरम्भक्येत्यन्न भगवद्वचनमाह ॥ ५३—५३ ॥

82-83 In the terrible Kali Yuga men will forsake all religious rites,
ceremonies and observances. They who are given to the devotion of Vâsudeva
are assured of their salvation. Who else than Vâsudeva can save men who,
blinded by the attractions of pleasures, have fallen in the deep well of worldly life
and then devoured by that python, Time?—XI. 8 41-42 (Pingala)

बाध्यमानोपि भद्रभक्तो विषयैरजितेन्द्रिय ।

प्राय. प्रगल्भया भवत्या विषयैर्दार्भभूयते ॥ ५४ ॥

(११ । १४ । १८ श्रीकृष्ण)

बाध्यमानोपीति । प्रगल्भया समर्थया बाध्यमानोपि आकृष्यमाणेपि यतः आज्ञ-
तेन्द्रिय । अजितेन्द्रियोपि भद्रक तरति कि पुन धरम भक्त इति भाव ॥ ५४ ॥

84. My votaries, though attracted by pleasures and unable to control their senses, do not succumb to them by virtue of their strong devotion.—XI.
14. 18 (Kṛiṣṇa).

पुंश्चल्यापहृतं चित्तं कोन्यो मोचयितुं क्षमः ।

आत्मारामेश्वरमृते भगवन्तमधोक्षजम् ॥ ८५ ॥*

(११ । २६ । १५ ऐलः)

यः स्त्रौणमपि मोचयति तस्य विषयान्तरलुब्धमोचनमीष्टरक्षमित्याह । पुरुषो वा-
क्येन पूंश्चर्वयेति । पुंश्चल्या असाध्वेकरूपया लिया । यदाह स्थानं नास्ति क्षणं नास्ति नास्ति
प्रार्थयिता नरः । तेन नारद नारीणां सतीत्वमुपजायते ॥ भगवन्तं विना कोन्यं क्षम इत्यर्थः ।
यतः । अधोक्षजं अधः कृतं अक्षजं इन्द्रियविषयसुखं येन जिते निद्रयमिति यावत् एतत्
कुतः यतो आत्मारामः । योगिस्यो विशेषमाह । ईश्वरं सर्वनियंतारम् ॥ ८५ ॥

85. Who else than the Lord Viṣṇu—the great controller of senses, firmly fixed in his meditation of Self—who else can restore the heart that has been stolen by a seductive harlot?—XI. 26. 15 (Aila).

Note—This was spoken by Purimavas when his own eyes were opened and he had realised that he was the victim of the charms of *Urvashi*, the most beautiful *Peri* of Indra's Court. Their love forms the subject of the poet Kālidāsa's beautiful play called the “Vikramorvashī”

भक्त्योद्गवानपायिन्या सर्वलोकमहेश्वरम् ।

सर्वान्तपत्त्यप्ययं ब्रह्म कारणं मोपयाति सः ॥ ८६ ॥

(११ । १८ । ४५ श्रीकृष्णः)

तस्माद्गवद्गक्तिवे भगवत्प्राप्तयुपायः इत्यत्र भगवद्गवचनमाह । भक्त्योद्गवेति
अनपायिन्या अत्यभिचारित्या सर्वज्ञोऽकमहेश्वरं इति नियंतृत्वेत स्थितिकारणतं
दर्शितं सर्वेषां उत्पत्तिः अप्ययो विनाशश्च यस्मात् । कुतः ब्रह्मणोपि कारणं वेदस्य वा
मा माम् । अतपत्र तत्कारणं मां ब्रह्मस्वरूपं वैकुंठाभिनिवासिनम् । यद्वा ब्रह्मणो वेदस्य
कारणं मां उपयाति सामीप्येन प्राप्नोति ॥ ८६ ॥

86. It is by constant devotion, O Uddhava, that one reaches me, who am Brahmā, the First Cause, the Great Lord of all the world, the Creator and Destroyer.—XI. 81. 45 (Kṛiṣṇa).

Note.—Some commentators make ब्रह्मकारणं one compound word and explain it as the “Source of the Vedas.”

यथाग्निः सुसमृद्धार्चिः करोत्येधांसि भरुमसात् ।

तथा मद्विषया भक्तिरुद्गैनांसि कृत्स्नशः ॥ ८७ ॥

न साधयति मां योगो न सांख्यं धर्मं उद्गुव ।

न स्वाध्यायस्तपस्त्यागो यथा भक्तिर्मोर्जिता ॥ ८८ ॥

* Nārada Pañchāśāstra, XIV. 76 (Biblio, India).

भक्त्याहमेक्या ग्राह्य ऋद्धयात्मा प्रिय सताम् ।

भक्ति पुनाति मन्महिषा श्वपाकानपि त्वभवात् ॥ ८८ ॥

(११। १४। १२-२१ अङ्कल्प)

किंच भक्तस्य प्रायश्चित्तात्तरापेक्षापि नास्तात्याह यथेति । पाकार्थर्य प्रस्तव-
लितो वह्निः यथा काष्ठानि भस्मीकरोति तथा रागादिवासनापि कथचित् मद्विषया
सती भक्ति ॥ ८७ ॥

समस्तपापानीति । भगवानपि समर्किमहिमाश्वर्येण सबोधयति । आहो उद्धवेति
अत एवभूत श्रेयो नास्त्यन्वदित्याह न साधयतीति । न साधयतीति न वशोकरोति यथा
भक्ति साधयति अतपि ऊर्जिता योगादिभ्य उत्कृष्टा ॥ ८८ ॥

सर्वं पापावनत्याश्चोर्जितेत्याह भक्त्ये ति अद्धया भक्ति तया । समवात् जातिदोषापा-
दपि यत्र मद्भक्तो जातिचाहडालत्वं जहाति तत्र कर्मचाहडालत्वं जहातीति घाव्यम् ॥ ८९ ॥

87-89 As the fire with its briskly kindled flames reduces fuel to ash so does, O Uddhava, devotion to me consume all sins. Neither Yoga (Karma-yoga) nor Sankhya (Jitana yoga), nor the practice of ordinances (Vedic ritualistic rites) nor recitation of the Vedas, performance of penances nor deeds of charity wins me so much O Uddhava, as does devotion which is superior to all. Only by one pointed devotion and truth am I won. I who am the very loved life of the sunts Devotion to me sanctifies even the foeder on dog's flesh (the Chandala the lowest of the social strata) and purifies him of the stain of his birth and vocation—XI 14 19-21 (Krishna)

Note.— Instances of members of the most 'depraved' classes having been elevated into the rank of saints occur in the religions, especially Vaishnava, literature of the Hindus.

धर्म सत्यद्येषेतो विद्या वा तपसान्विता ।

मदुभक्त्याचेतमात्मानं न सम्यक् प्रपुनाति हि ॥ ९० ॥

(११। १४। २२ अङ्कल्प)

भक्त्यभावे अन्यतसाधन स्वनष्टिनमपि अथमित्याह द्वाम्याम् । धर्मैति । विद्या
उपासना आत्मविद्या वा आत्मानं अन्तरण पुनाति नतु सम्यक् सावशेषमित्यथ ॥ ९० ॥

90 The religion of truth speaking and of the practice of compassion, the learning that is associated with asceticism and penance—these do not sanctify the man who is devoid of my devotion—XI 14 22 (Krishna)

*Note.—*This may be a hit against the atheistic Buddhists and Jains whose systems of religion differ so much in essentials from theistic Bhagavatas.

कथ विना रोमहर्ष द्रवता चेतसा विना ।

विनानदाश्रुकलया शुद्ध्येद्धभक्त्या विनाशय ॥ ९१ ॥

वाग्गदूगदा द्रवते यस्य चितं हस्तयमीक्षणं रुद्धति क्वचिच्च ।
विलज्ज उद्गायति नृत्यते च मद्भक्तियुक्तो भुवनं पुनाति ॥६२॥
(११ । १४ । २३—२४ श्रीकृष्णः)

प्रसंगाङ्केलिंग दर्शयन्नेतदेव निर्द्वारयितुमाह कथमिति । रोमहर्षादिकं विना कथं भक्तिर्गम्यते भक्त्या च विना कथमाशयः श्रद्धयेत् ॥ ६१ ॥

एताहशी मद्भक्तिस्त्वाशयं पुनातीर्तिं किं वाच्यं यतो गद्गादवागादिलक्षणो मद्भक्तियुक्तः सर्वलोकं पुनातोत्थाह ।

वाग्गदगदेति । वाग्गदगदा प्रेमभरेण चित्ताद्रवस्तरान्महामहिमभवणेन स्वतन्त्रोपि भक्तिपराधीन इति हसति । एतावतं कालं तत्सेवां विना वंचितोस्मीति रोदिति । अथ जितं जितमिति गायति नृत्यति च विलज्जत्वं सर्वत्र वोद्धव्यम् ॥ ६२ ॥

91-92. How can the soul be purified without the devotional emotions, without the pleasurable sensation of horripilation, the melting of the heart, the flow of tears of joy. Lost in my devotion, my votary has his heart melted and his speech choked (with emotion); he sometimes weeps and laughs excessively. Such a man of devotion sanctifies the world.—XI. 14. 23-24 (Krishna).

Note—Such ecstatic states of the body and mind are the accompaniments of heartfelt devotion to God.

यथाग्निना हेममलं जहाति धमातं पुनः खं भजते च रूपम् ।
आत्मा तु कर्मानुशयं विद्युय मद्भक्तियोगेन भजत्यथो माम् ॥६३॥
(११ । १४ । २५ श्रीकृष्णः)

अपिच न भक्तचैव आत्मबुद्धि. नान्यत इति सदृष्टान्तमाह यथाग्निनेति । यथा-
ग्निना धमातं तापिनमेव हेम सुवर्णं अन्तर्मलं जहाति न कालनादिभिः स्वं निजं रूपं च
भजते कर्मानुशयं कर्मवासनाम् । मां भजते मद्रूपतामापद्यते ॥ ६३ ॥

93. Just as gold, heated by fire, leaves off its dross and regains its own appearance, so is the human soul cleared of its Karmic impurities by the application of devotion and attains to me (by regaining the purity that is mine).—XI. 14. 25 (Krishna).

Note.—The oneness in nature of the human and divine spirit is clearly laid down here. The ultimate union is the *summum bonum* of the devotee.

वरमेकं वृणेथापि पूर्णात्कामाभिवर्षणात् ।

भगवत्युत्तमा भक्तिस्तत्परेषु तथा त्वयि ॥ ६४ ॥

(१२ । १० । ३४ मार्कण्डेयः)

एवं भगवद्वचनमुपसंहृत्य विजैर्भक्तिरेव प्रार्थ्यते इत्यन्न मार्कण्डेयवचनमुदाह-
रति । विश्वेशं प्रति वरमेकमिति पूर्णात् कामाभिवर्षणात् सर्वदातुः त्वत्तो विश्वेश्वरात् ।
त्वयि च वैष्णवत्वात् । तत्परेषु भगवद्भक्तेषु साक्षात्परंपरया वा भगवत्संबंधिवर्तवेन

एकवरत्त्वं द्रष्टव्यम् । यदा भगवत्युत्तमा भक्तिरित्येको थर । तद्वक्तेषु त्वयि चेति थर-
द्रष्टव्यम् तस्मात्साधूक् सर्वसाधनभैष्ठा भक्तिरिति ॥ ६४ ॥

94 I soliot one boon of thoo—who showerest all blessings—the boon of
devotion to the Lord, to his devotees and to thoo—III. 10 34 (Marundoya to
Visvesvara)

तथापरे चात्मसमाधियोगवलेन जित्वा प्रकृति विलिप्ताम् ।
त्वामेव धीरा पुरुषं विशन्ति तेषा ऋम् स्याद्व तु सेवया ते ॥ ६५ ॥
(३ । ५ । ६५ देवा)

ननु वहुपु मोक्षोपायेषु सत्त्वं कथं भक्तिरेव गरीयसीत्याशक्यं महदादिदेवघाष्यम्
भुदाहरति । तथेति तथा परे योगिनोपि त्वामेव विशन्ति । आत्मनो मनसा समाधि
स्यम स एव योग तद्वग्नेन तत्त्विष्टया प्रकृति मात्या जित्वा विलिप्ता दुर्जयाम् । तर्हि को
विशेष इत्यत्र आह । तेषा योगिना भक्तया विना निष्कलो योगास्यास उभयकरणे च
गौरवं भक्तिस्तु निरपेक्षसाधनमिति भाष्य ॥ ६५ ॥

95 Other patient toilers by means of the power of the control of their
mind, subduing the mighty Prakriti, become absorbed in Thee. They can
obtain the same result with little labour if they choose the path of devotion—
III 5 45 (Devas)

Note.—Prakriti=Nature of the Sankhya philosophy or Mayâ of the Vedânta
and of the Bhagavatas—that illusory power that is inherent in Brahma to which
is attributed the manifestations we call the world and its phenomena.

अहन्यापृतातीकरणा निर्णि नि शयाना नाना मनोरथधिया
क्षणभग्ननिद्रा । दैवाहतार्थरचना मुनयोपि देव युष्मतप्रस्तग-
विमुखा इह संसरति ॥ ६६ ॥

(३ । ६ । १० ब्रह्मा)

तर्हि सर्वे भगवद्वक्तिरेव किमिति इत्पाशांक्षं विषयिनामसजनकारणवक्तु
श्रावयचनमाह । अहम्न्येति अहि आपृतानि व्यापृतानि च आत्मनि निङ्गिष्ठानि करणानीद्रियाणि
येषा राज्ञी विषयस्तु खलबोपि नास्ति । यतो नि शयाना नाना मनोरथधिया स्वप्नदर्शनेन
च क्षणे क्षणे मग्निद्रा दैवेनाहता सर्वत प्रतिहता अथरचना अर्थेऽयमो येषां अतएव
युष्मद्वजनविमुखा अतएव स्वासरणो भवति मुनयोपि वहुशास्त्रमनशीला अपि ॥ ६६ ॥

96 All through the day,—busy and troubled with many occupations, at
night their sleep disturbed by dreams of various things that formed the object
of their hopes, their desires and self-seeking activities being thwarted by fate—
all such as have turned their face from Thee are doomed to repeated births and
deaths even if they are Munis (learned and deep-thinking philosophers).—III 9
10 (Brahma)

Note.—मुनयः यास्त्रेतु मनशीला चपि According to commentators it means learn-
ed men constantly occupied with the study of the Sâstras

येभ्यर्थितामपि च नो नृगतिं प्रपन्ना इति च तत्त्वविषयं सहधर्मं यत्र।
नाराधनं भगवतो वितरन्त्यमुष्य संसोऽहिता विततया वत मायया ते

॥ ६७ ॥

(३। १५। २४ ब्रह्मा)

अथ सुमुक्तुसाधारणहेतुं वरुं देववचनमाह येभ्यर्थितामिति । नोऽस्माभिः ब्रह्मा दिभिरर्थितां नृगतिं मनुष्यजातिं प्रपन्नाः प्राप्ताः सन्तो हरेराराधनं भक्तिं न कुर्वति कीदृशीं नृगतिं यत्र यस्यां धर्मसहितं तत्त्वज्ञानं भवति । तदुभयसाधकत्वात् ते अमुष्य भवतो विस्तृतया मायया संसोऽहिता वतेति खेदे ॥ ६७ ॥

97. They who have been blessed with humanity (human incarnation) which is a privilege hankered after by us, in which one may acquire knowledge of the essentials and practice of religion, they, alas! are deluded by the Illusory Power of the Lord if they do not betake themselves to the path of devotion.—III. 15. 24 (Brahmā)

Note—In more than one place it has been declared that the earth being Karma Bhumi—the field of action—even the Devas wish to be born as men to acquire those spiritual blessings which are the birth-right of man.

विश्वस्य यः स्थितिलयोद्भवहेतुराद्यो योगेश्वरैरपि दुरत्यय-
योगमायः । क्षेसं विधास्यति स नो भगवांस्त्रयधीशरूतनारुम-
दीयविमृशेन कियानिहार्थः ॥ ६८ ॥

(३। १६। ३५ ब्रह्मा)

नन्देवं भक्त्या विना माया न जीर्यते तया सुग्राहानां भक्तिर्दुर्लभेति कथं निस्तारः
भगवत्कृपयेत्यत्र ब्रह्मवचनमाह । विश्वस्येति । अधाशः व्रयाणां गुणानामधोशः विमृशेन
विचारेण ॥ ६८ ॥

98. He who is the First Cause of the Universe,—its Creator, Preserver and Destroyer, whose illusory power cannot be subjugated by great Yogis—He, the controller of the three qualities, will adopt means for our well being. What is the good of troubling ourselves with those cares?—III. 16. 35 (Brahmā).

यदा अनुगृह्णाति भगवानात्मभावितः ।

स जहाति मतिं लोके वेदे च परिनिष्ठिताम् ॥ ६९ ॥

(४। २६। ४६ नारदः)

एवं भगवदनुग्रहं प्रार्थयमानं त्यक्त्वाभिमानं भगवान् कदाचिदनुगृह्णाति यतो
भक्तिर्मवतीत्याह । यदेति । यत्यायं अनुगृह्णाति अनुग्रहे हेतुः आत्मनि मनसि सर्वकर्तृत्वेन
भावितः सन् तदा लोकव्यवहारे वेदे च कर्मव्यवहारे निष्ठिताम् । मतिं त्यजति एवं-
विधत्तकृपया सर्वं विहाय श्रवणादिना तं भजत इति भावः ॥ ६९ ॥

99. Whenever He shows His grace on any one, that votary being inspired by Him, gives up his worldly pursuits as well as the ritualistic observances of the Vedas.—IV. 29. 46 (Nārada).

Note—Such a one, favoured by His grace, follows the Bhagavata Dharma of exclusive devotion to the Lord

श्रियमनुचरतीं तदर्थिनश्च द्विपदपतीन्विवृधार्श्च यः स्वपूर्ण ।
ज भजति निजभृत्यवर्गतत्र कथममुमुद्विसृजेत्पुमान् कृतज्ञ ॥१००॥
(४।३। २२ नारद)

यद्य प्रसगमुपसहृत्य भगवतो भक्तश्यतां दर्शयन् अवश्यभजनीयतामाह ।
श्रियमिति अनुचरतीमनुवर्तमाना श्रिय तदर्थिन सकामान् द्विपदपतीन् नरेन्द्रान् विवृधान्
देवातपि यो न भजति नानुवर्तते यत् स्वेनैष पूर्ण । तथापि निजभृत्यवर्गतत्र स्वभक्तगोक्त्य-
धीनो यस्तममु । अय माव । पल्लोत्वेन श्रिय राजत्वेन राजा देवत्वेन देवान् भजते
अनुचरत्वेनतु सर्वत्वेष भजत इति भगवतो भक्तश्यता प्रपञ्चयन्नेऽपताहृशमकेदुर्ज्ञमत्य-
दर्शयितु श्रीशुक्रवचामाह ॥ १०० ॥

100 Perfect in the fullness of His own Self, He does not flatter Laksmi, who is in His service in constant attendance, nor her followers, the sovereigns of the earth and heavens. He prefers the devotion of His saints. How can they forsake Him, they who appreciate His grace?—IV 31 23 (Narada)

राजन्पतिर्गुरुरल भवता यदूना दैव मिय कुलपति क्वच
किंकरो व । अस्त्वेवमग भजता भगवान्मुकुन्दोमुक्ति ददाति
कर्हिचिक्ष हि भक्तियोगम् ॥ १०१ ॥ (५।६। १८ शुक)

राजन्निति । राजन् परीक्षित् पति प्रभुर्गुरुर्हितोपदेष्टा भवतां पाण्डवाना यदूना
दैवमाताथ्य मुक्ति ददाति परतु प्रेमसहित भक्तियोग न ददाति तत्कृपा विना साधना
न्तरैरपि भक्तिदुर्ज्ञमेति माव ॥ १०१ ॥

101 O King Pariksit, Krishna is your Lord and Saviour and of the Yadavas also. He is your well-wisher, your tutelary deity, the chief of his clan. At times, He is also your servant (acting as a charioteer and serving in other capacities). All these relations he bears to his devotees. He may also dispense Moksha but rarely Bhakti.—V 6 18 (Suka)

सध्रीचीनो ह्यय लोके पथा क्षेमो उकुतोभय ।

सुशीला. साधवो यत्र नारायणपरायणा ॥ १०२ ॥

(६।१। १७ शुक)

तस्मात्पर्यवसितमाह । सध्रोचोनेति । अय पथा विष्णुमत्तिमार्ग । सध्रीचीनत्वे
हेतु ज्ञेम नाशारहित यतः अकुतोभय । यत्र यस्त्वं पथि वर्तत इति शेष, नारायण-
परायणा न तु सकामा ॥ १०२ ॥

102 The path of devotion is excellent because it is attended with welfare and there is no fear arising out of it. In this path will be met well-behaved and benevolent devotees of Narayana.—VI 1 17 (Suka)

ते देवसिद्धपरिगीतपवित्रगाथा ये साधवः समदृशो भगवत्प्रपन्नाः ।
तत्त्वोपसीदत् हरेर्गदयाभिगुप्तान्नैषां वयं च न वयः प्रभवाम
दराणे ॥ १०३ ॥

(६ । ३ । २७ यमः)

अकुतोभयत्वमेव दर्शयितुं यमवावयमाह । ते देवेति ये भगवन्तं प्रपन्नाः ते देवैः
सिद्धैश्च परिगीतपवित्रगाथावर्णितपवित्रगाथाः । अतस्तत्त्वोपसीदत् तत्समीपमपि न
गच्छत् वयः कालोपि न प्रभवति । यत्र यमकालाभ्यामपि न भयं तत्र कुतोऽन्यस्मादित्य-
कुतोभयत्वम् ॥ १०३ ॥

103. The saints who have resigned themselves to the Lord, who have no likes or dislikes, are glorified in the songs of gods and demigods. Do not go near them. They are protected by the mace of Nārāyaṇa. Neither I nor Kāla (Time) can exercise any authority over them.—VI. 3. 27 (Yama to his Myrmidons).

न तस्य काश्चिदद्यितः सुहृत्तमो न वा प्रियो द्वेष्य उपेक्ष्य एव च ।
तथापि भक्तान् भजते यथा तथा सुरद्धुमो यद्वदुपाश्रितोर्थदः ॥ १०४ ॥

(१० । ३८ । २२ अक्रूरः)

ननु भक्तानेव रक्षतीति भगवतो वैषम्यं नेत्याह । न तस्येति दद्यितो वल्लभः सुहृत्त
निरपेक्षोपकारकः प्रियः सखा द्वेष्यः शत्रु उपेक्ष्य उदासीनश्च यद्यपि तस्य कोपि नास्ति
समत्वात्तथापि स्वभावात् यद्वत्सुरद्रम उपासितस्यैवार्थं ददाति तथा भक्तान् भजते
अतुगृह्णाति यथा यथावत् ॥ १०४ ॥

104. No one is dearly loved of Him nor is any one a very intimate friend. Nor is any one unloved or is an object of hatred or is negligible. Yet he rewards his devotees according to their advances. Just as the Tree of Paradise grants the prayers of those who seek refuge under it and beseech it to grant a boon.—X. 38 22 (Akūśīa).

केवलेन हि भावेन गौप्यो गावो नगा मृगाः ।

येन्ये मूढधियो नागाः सिद्धा मामीयरंजसा ॥ १०५ ॥

(११ । २१ । ८ श्रीकृष्णः)

भक्तान् भजत इत्यत्र भगवद्वचनं प्रमाणयति । केवलेनैवेति । सत्संगलब्धेन केव-
लेनैव भावेन प्रोत्या नगाः यमलाञ्जनादयः नागाः कालिया इति । यद्वा तदानीं तुणतरु-
लता गुलमादीनामपि भगवति भावो गम्यते । तदुक्तं भगवतैव । अहो अमी देव वराम-
राद्विंतं पादांबुजं ते सुमनः फलार्हणम् । नमंत्युपादाय शिखाभिरात्मनस्तमोपहत्यै
तत्त्वजन्मयत्कृते (भा० । १० । १५ । ५) । अहो अमीत्यनेन सिद्धाः कृतार्थाः सन्तः ईयुः
प्रापुः तस्मात्साधूक्तं तेषां अमः स्यान्नतु सेवया तद्याह ॥ १०५ ॥

105. It was only by their affection that the milkmaids, cows, trees, beasts and reptiles and things of lesser intelligence reached me and were happy.—XI. 12. 8 (Sri Kṛiṣṇa).

भर्जति ये विष्णुमनन्यचेतसस्तथैव तत्कर्मपरायणा नरा ।
 विनष्टरागादिविमत्सरा नरास्तरंति ससारसमुद्रमाप्रमम् ॥ १०६ ॥
 नैषकर्मसम्प्यच्युतभाववर्जित न शोभते ज्ञानमल निरंजनम् ।
 कुतु पुन शश्वदभद्रमीश्वरे न चार्पित कर्म यदप्यकारणम् ॥ १०७ ॥

(१ । ५ । १२ नारदः)

तथैवानन्यचेतसा तेनैव तदर्पणार्थं भौत स्वर्तं च कर्म कुर्वतीति तत्कर्मपरायणा ।
 अतथ विनष्टरागादिदोषा अत एव विमत्सरा आभम सन्यासयोगादिपरिभ्रमं
 विनापि ॥ १०६ ॥

किंच भक्तिहीन कर्म यद्यनमेवेति कैसुतिकल्पयेनाह । नैषकर्मपोति । निष्कर्म
 ब्रह्म तदेककरणत्वात् । निष्कर्मतारूपं नैषकर्म्यम् । अज्यतेनेत्यजन उपाधि तस्मिंश्चर्तं
 निरंजन एव भूतमपि ज्ञान अच्युते भावो भक्ति तद्वर्जित चेत् अलमत्यर्थं न शोभते
 सम्यगपरोक्षाय न कल्पत इत्यथ । यद्वा ज्ञानमल तत्त्वकर्म्यं अथवा अल महद्वान तथा
 शश्वद् साधनकाले फलपाके अमद्र दुःख रूपं च यत् काम्य कर्म यदप्यकारणमकाम्य
 तब्बेति अकारस्यान्वय । तदपि कर्म । ईश्वरेनापित चेत् कुतु पुनः शोभते बहिर्मुखत्वे
 न सत्वशोधकत्वामाधात् । एतावता निष्पेक्षसाधनत्वादिना भक्तिर्गतीयसीत्युक्त सिद्धे
 मोऽग्रादपि गरोयस्त्वं द्रढयति ॥ १०७ ॥

106-107 They who devote themselves in the service of the Lord with a single mindedness, and they who intently perform sacrifices as enjoined in the Sruti and Smriti, they who have got rid of their passions and are devoid of hatred —they very easily cross over the troublous sea of life. The path of knowledge of the Absolute Brahman, void of the emotional devotion of Vienn lacks in attractiveness. Much less is that path excellent, where works are performed with a selfish object in view or which, if performed with no selfish end, is not consecrated to God —I 5 12 (Nārada)

आत्मारामाश्च मुनयो निर्ग्रथा अप्युस्क्रमे ।
 कुर्वत्यहैतुकीं भक्तिमित्थभूतगुणो हरि ॥ १०८ ॥

(१ । ७ । १० शूल)

आत्मारामेति । निर्ग्रथा अथेभ्यो निर्गता । तदुक्त गीतासु । यदा ते मोहकलिल
 इत्यनेन यद्वा ग्र यिरेव ग्र य निष्पत्तहृदयप्रथय इत्यर्थं । ननु सुकाना कि भस्त्वेत्यादि
 सर्वाङ्गोपरिहारार्थमाह इत्थ भूतगुण इति वस्तुस्माव एव तथा तद्विवेको तव
 भक्तिमेवाभ्ययति इति भाषा ॥ १०८ ॥

108 Munis, who repose in Self, who have no bonds of the world, serve the mighty Lord with an unselish devotion. So great is the attractive excellence of Han —I 7 10 (Sūta)

Note.—This is a very popular quotation from the Bhagavata in the lips of learned Vaishnavas in support of Bhakti Marga (the path of devotion), which commends itself even to Jivanmuktas.

न नाकपृष्ठं न च सार्वभौमं न पारमेष्ट्यं न रसाधिपत्यम् ।
न योगसिद्धीरपुनर्भवं वा समंजस त्वा विरहश्च कांक्षे ॥ १०६ ॥

(६।११।२५ वृत्रः)

एवं पुरुषार्थेभ्यो भक्तिरुच्चमेत्याशयेन वृत्रासुरवचनमुदाहरति । न नाकपृष्ठमिति
नाकपृष्ठं ध्रुवपदं ब्रह्मलोकादिकं च हे समंजस निखिलसौभाग्यनिधे त्वा त्वां विरहश्च
पृथक् कृत्वा भक्तिं हित्वा अन्यन्तेच्छामि ॥ १०६ ॥

109. I have no desire for (India's) heaven, nor for the position of Brahma; nor for the sovereignty of all the worlds including the nether regions, nor for freedoms from re-incarnations. Nor do I desire the powers of Yoga if, O blessed Lord, these involve abandonment of Thee.—VI. 11. 25 (Vṛitra).

तस्मान्मद्भक्तियुक्तस्य योगिनो वै मदात्मनः ।

न ज्ञानं न च वैराग्यं प्रायः श्रेयो भविष्यति ॥ ११० ॥

यत्कर्मभिर्यत्तपसा ज्ञानवैराग्यतश्च यत् ।

योगेन दानधर्मेण श्रेयोभिरितरैरपि ॥ १११ ॥

तत्सर्वे भक्तियोगेन मद्भक्तो लभतेजुसा ।

स्वर्गापवर्गौ मद्गुणम कथंचिद्यादि वाच्छति ॥ ११२ ॥

न किंचित्साधवो धीरा भक्त्या ह्येकांतिनो मम ।

वाच्छन्त्यपि मया दक्तं कैवल्यमपुनर्भवम् ॥ ११३ ॥

नैरपेक्ष्यं परं प्राहुर्निःश्रेयसमनल्पकम् ।

तस्मान्निराशिषो भक्तिर्निरपेक्ष्यस्य मे भवेत् ॥ ११४ ॥

न भयेकांतभक्तानां गुणदोषोद्भवा गुणाः ।

साधुनां समचित्तानां बुद्धेः परमुपेयुषीम् ॥ ११५ ॥

एवमतान्मयादिष्टान्ननु तिष्ठन्ति ये पथः ।

क्षेमं विंदन्ति मत्स्थानं यद्द्व्रह्म परमं विदुः ॥ ११६ ॥

(१।२०।३१—३७ श्रीकृष्ण)

इति श्रीमत्पुरुषोत्तमचरणारविन्दकृपामकरन्दविंदुप्रोन्मीलद्विवेकतैरभुक्तपरमहंस-
बिष्णुपुरोग्रथितायां भागवतामूर्तादिखलद्यथाश्रोभगवद्वक्तिरत्नावल्यां
प्रथमं विरचनम् ॥

तदप्र प्रकरणार्थे भगवद्वचनं प्रमाणयन् नुपस्तहरत्यासमाप्ते । तस्मादिति तदात्मनं
मयि आत्मा चित्तं यस्य तस्य श्रेय । श्रेय साधनं वा ॥ १० ॥

तत्र हेतु । यत्नमिभिरिति । इतरैस्तीर्थयात्रावतादिभि श्रेयोभि श्रेय साधनैर्यत्
यद्वाय यत्क्षेत्रस्त्वशुद्धायादि तत्सर्वमिति ॥ ११ ॥

अंजसा अनायासेनैव । स्वर्गमपवर्गं च मस्ताम वैकुण्ठ साभत एव वाञ्छा तु नैवा
स्तीति उक्तं यदि वाङ्मति ॥ १२ ॥

एतत्सहेतुकं स्पष्टयति न किञ्चिदिति धीमत यतो मम एकात्मनं मध्येव ग्रीतियुक्ता
अतो मया दक्षमपि न गृह्णाति कि च वक्तुः बाल्यतीत्यर्थ । अपुनर्भव यत्कैवल्यम् ॥ १३ ॥

आत्मन्तिकमपि कैवल्यं तदुपपादयति । नैरपेक्ष्यमिति नैरपेक्ष्यमेव परमुत्कृष्टं अन-
लपकं महादूषि श्रेयस फनम् । तत्साधनं वा प्राहु मे भक्तिर्निराशिषं प्राथना कारणभूता-
पेक्षाराहितस्य पुरुषो भवेत् यद्वा मे निरपेक्ष्यस्य या भक्ति सा निराशिषो भवेदित्यर्थ ॥ १४ ॥

अनेन च प्रकारेण सिद्धाना न गुणदोषाः । इति विरोधपरिहारमुपसहरति । न मयीति
गुणदोषैर्विहितप्रतिविड्धैरुद्धवो येषां ते गुणा पुण्यपापादय । साधूना निरस्तरागादोना
आत्म समविच्चाना अतपव परमोभवं प्राप्ताना युद्धे परमुपेयुपाम् ॥ १५ ॥

तदेवमुपसहरति भगवान् एवमिति मे पथं मत्प्राप्युपायाननुतिष्ठति ये ते छेमं
कालमायादिरहितं भम लोकं यिदति यत्परम ग्रहं तश्च विदुः ॥ १६ ॥

इति भोमक्तिरत्नावल्या टीकाया कान्तिमालायाम् प्रथमं विरचनम् ॥

110 116 Therefore to the Yogi, who is devoted to me with his heart
wholly given to me neither philosophical learning nor renunciation is, or a
rule, of any good. Whatever may be acquired by activities, by asceticism,
by learning, by renunciation, by Yoga, by charity, and by other auspicious
acts—all these are speedily acquired by devotion to me, whether it be a place
in heaven, or freedom from birth and death, or the attainment of the holy of
holies, my abode. Those unswervingly devoted to me, patient and benevolent—
they do not long for absolute exemption from birth and death, which I might give
to them. Not to be beholden to anyone or to look for favour to anyone is said to
be the greatest blessing. I for this reason devotion to me is only obtained
by one who does not look to anybody for favour, who does not cherish any
fond desire. Merits and demerits rising out of the observance or non-
observance of ordinances, do not affect my votaries who are saintly, impartial
and above Maya. Those who pursue the path I have ordained, attain the
welfare and reach my abode and know Brahman—*Al 20 31-37 (Sri Kishna)*

Here ends the first string of the Necklace of the Jewels of Devotion,
collected from the ocean of Bhagavata and strung by Visnupuri, a
Paramahamsa Sannyasi of Tirhut.

THE SECOND STRING OF THE NECKLACE.

अथ द्वितीयं विरचनम् ॥

सतां प्रसंगान्मम वीर्यसंविदो भवति हृत्कर्णरसायनाः कथाः ।
तरजोषणादाश्वपवर्गवर्त्मनि श्रद्धा रतिर्भक्तिरनुक्रमिष्यति ॥ १ ॥

(३ । २५ । २४ कपिलः)

अथ भगवद्भक्तिनारणं निरूप्यते । तत्र परमकृतालुश्रीनारायणकरणाकल्पवल्ली
फलं सत्संगः प्रधानमिति भागवताभिप्रायः । अतस्तमेव दर्शयितुं प्रथमं तावत् भी-
कपिलवचनमाह । सतामिति । वीर्यस्य सम्यग् वेदनं यासु ताः वीर्यसंविदः । हृत्कर्णयोः
रसायनाः सुखदाः तासां जोषणात् सेवनात् । अपवर्गः अविद्यानि वृत्तिर्वर्त्म यस्मिन् ।
अविद्यानिवृत्यायः प्राप्यते इत्यर्थः । श्रद्धा मोक्षदो यस्तस्मिन् हरौ प्रथमं अद्वा ततो
रतिस्ततो भक्तिः । अनुक्रमिष्यति क्रमेण भविष्यतीत्यर्थः । न केवलं प्रकृष्ट पश्च तथा
किन्तु स्वरूपेषि सत्संगः ॥ १ ॥

1. The association with one another of good men gives rise to talks about me wherein occur narrations of my powerful deeds which are a soothing balm to their ears. Their hearing begets in them faith, affection and devotion successively—all leading to the path of *M*ol.*a.*—III. 25. 24 (Kupila).

Note—The first section treated the subject of *Bhakti* in a general way. This second section treats of the causes that generates *Bhakti*. The principal cause is the association with good men.

सत्सेवया दीर्घयापि जाता मयि दृढा मतिः ।
हित्वावद्यमिमं लोकं गन्ता मज्जनतामसि ॥ २ ॥

(१ । ६ । २४ श्रीकृष्णः)

भक्तिं दत्त्वा नारदं प्रति भगवदोक्ताश्वारणीं दर्शयति । सत्सेवया हति । अदीर्घ-
यापि सतां सेवया अवद्यं निंद्यं दासीप्रसूतत्वाल्लोकं देहं हित्वा मज्जनतां मत्पार्बदतां
गंतासि मन्दको भविष्यस्येव मत्पार्बदस्तु दिव्येन नारदरूपेण भविष्यसीति भावः ॥ २ ॥

2. By the association with the good, even for a short time, men acquire strong faith in me. After release from this body of reprobate origin you will go to my abode—I. 16. 24 (Krishna to Nārada).

Note—Nārada, to whom the speech is addressed, was the son of a slave girl. His body thus bore the taint of that stigma.

तुलयाम लवेनापि न स्वर्गं न पुनर्भवम् ।

भगवतस्तंगस्य मर्त्याना किमुताशिष ॥ ३ ॥

(१ । १८ । १३ सूत)

अतपथ सत्सग स्वर्गादिभ्योपि श्रेयानिति शौनकवाक्येनाह । तुलयामेति भगव-
तस्तंगिनो विष्णुभक्ता तेषा सगस्ययो लब अस्त्वर्पकाल तेनापि स्वर्गं स्वर्गसुखं न तुल-
याम । न सम पश्योम न चापवर्गं समावनाया लोदृ । मर्त्याना तुच्छा आशिषो
राज्याद्या न तुलयामेति किमु बक्तव्यं तस्यतपर्यत सत्सग श्रेयानिति भाव ॥ ३ ॥

3 We do not hold *Sicarga* (who abode of the gods) nor *Molsa* (freedom from re incarnations) as equal to the small fraction of the merit arising from association with the devotees of the Lord. Much less should one compare it with the small things after which men hanker, such as, kingly power here on the earth —I 18 13 (the Rishis), also IV 30 34 (Pruchetas)

यत्पाद्यसप्त्रया सूत मुनय प्रशमायना ।

सद्य पुनर्न्त्युपस्पृष्टा स्वधुर्न्यापोनुसेवया ॥ ४ ॥

(१ । १ । १५ ऋषय)

अत्र तद्वाक्येनैव हेतुमाह । यत्पाद्यसप्त्रया इति । यत्पाद्य यस्य भगवतश्चरण सश्रयो येषां
अतपथ प्रशम अयन वर्तमयेषा ते मुनय उपस्पृष्टा सक्षिप्तिभाडोण सेविता सद्य पुनर्ति ।
भक्तिप्रतिष्ठार्थकं पापं नाशयतीत्यर्थं स्वर्षु नीगगा नस्ता आप तत्पादान्तिसूता नतु
तडोव विष्टति अतस्त्वस्वयेनैव पुनर्त्योपि अनुसेवया पुनर्ति ननु सद्य यत सता हृदि
सर्वत्मना भगवान् वर्तत इति सतासुवर्णं तच्चुक्तमुक्त सत्सेवया दीर्घ्यापोति भाव ॥४॥

4 The *Munis*, O Sūta whose path is that of peace and who repose under the shelter of the feet of the Lord, at once purify those who go near them. Whereas the heavenly river (*Ganga*) purges the sins of those whom its water comes in contact with their bodies in ablution —I 1 15 (Rishis)

नष्टप्रायेष्वभद्रेषु नित्यं भागवतसेवया ।

भगवत्युत्तमश्वलोके भक्तिर्भवति नैष्ठिकी ॥ ५ ॥

(१ । २ । १८ सूत)

सत्सगस्तु महता पुण्येन लभ्यते पव सदा सत्सगस्य विष्णुभक्तिप्रदत्त्वे व्यतिरेक
- शक्तापि नास्त्रोत्याह । सत्सगो विष्णुभक्ति ददाति । नष्टप्रायेष्विति । अभक्तस्य समा
वात्मलेच्छाविश्वरोत्तरमक विद्यमानमपि अभद्रं पापं सत्सगे सति भक्तिप्रतिष्ठार्थकमित्य-

भिरेत्य प्रायग्रहणं भक्तिप्रतिवंधकेषु नष्टे वित्तयर्थः । भागवतानां वैष्णवानां नित्यं सदा
सेवया संगेन नैष्ठिको निश्चला विद्वोपकामावात् ॥ ५ ॥

5. When all obstacles are removed by serving the devotees of the Lord then arises firm Bhakti towards the Lord.—I. 2. 18. (Sūta).

अहो वयं जन्मभृतोद्युहास्म वृद्धानुवृत्यापि विलोमजाताः ।
दौष्कुल्यमार्धं विधुनोति शीघ्रं महत्तमानासभिधानयोगः ॥ ६ ॥

(१ । १८ । १८ सूतः)

सोयं सत्संगः अधमानपि उद्धरतीत्याह सूतवाक्येन । अहो वयमिति । अहो इत्या-
श्चर्ये ह इति हर्ये वयमिति शुद्धायां वहुचक्षनम् । प्रतिलोमजापि अद्यजन्मभृतः सफल-
जन्मानः आत्मजाता वृद्धानां भवताम् । अनुवृत्या आदरेण जानवृद्धः शुकस्तस्प सेवयेति
वा यतो दुःकुलत्वं तन्निमित्तमार्धं पीडां महत्तमानां अभिधानयोगः लोकिकोपि संभा-
षणलक्षणसंवंधः विधुनोति अपनयति ॥ ६ ॥

6. Happy do I feel to-day that though the issue of mixed marriage (the mother in this case belonging to a caste higher than that of the father, the progeny of such parentage being classed very low in the social scale) yet by reason of the kind regard that I have received from these revered elders, I congratulate myself upon my worthiness as a man. The privilege of conversing with the great and good has quickly removed the weight of low birth that lay heavy on my heart.—I. 18. 18 (Sūta).

Note.—There are two kinds of mixed marriages. One is अनुनोम, the other is प्रतिलोम (or विलोम as paraphrased in this verse for the sake of metre.) In the first kind, the father belongs to a higher caste than the mother. It is not considered so bad as the other; though the progeny falls from the rank of the class of the father. In the second class of mixed marriage, the mother belongs to a higher caste than the father. Such a marriage is deemed very reprehensible and dooms the progeny to take the lowest grade in the social strata. Sūta, the famous reciter of Pūṇḍras, was the son of such a parentage. It is a striking coincidence that the marriage between a European male and Asiatic or African female is not considered so bad socially among Europeans as a European woman marrying a man, Asiatic or African, especially if he belongs to the subject race. The pride of racial and political superiority is wounded much more deeply by such an alliance and it is to discourage it that the degradation of the issue was the penalty of the act. Such a protest found its expression in the codes of ancient India. Perhaps when the evils of Euro-Asiatic marriages realised to its fuller extent there will be statutory prohibitions laid down against such alliances, making them liable to severe penalties. And one may not be surprised at the passing of such an Act, for human nature is human nature whether in olden times or in modern days.

येषां संस्मरणात्पुंसां सदरः शुद्ध्यन्ति वै गृहाः ।
किं पुनर्दर्शनस्पर्शपादशौचासनादिभिः ॥ ७ ॥

(१ । १८ । ३३ परीक्षित)

आस्तामभिधानादिसवध सता स्वरणमपि शुद्धिहेतुरित्याह । येषामिति । कर्तुं-
त्वेनविषयत्येन च स्वरणसवध यान् साधव स्वरन्ति साधून् चा ये तेषा पुसा गृहा
किं पु न सश्निहितदेहेन्द्रियादिपादशौच चरणतालनम् ॥ ७ ॥

7 When by the mere remembrance of those personages our homes are purged of their evils, how much more is the measure of sanctification caused by seeing them, touching and washing their holy feet, and their taking a seat in our homes —I 19 33 (Parikanta)

दुरापा ह्यल्पतपस. सेवा वैकुंठवर्तमन् ।

यत्रोपगीयते निर्णय देवदेवो जनार्दन ॥ ८ ॥

(३।७।२० विदुर)

न्तु तद्दि सर्वे किमिति साधूनेव न भजत इत्यत आह । दुरापेति अल्पतपसा
भगवताऽननुगृहीतस्येत्यर्थं । दुर्लभो वैकुंठस्य विष्णो वर्तमसुमार्गभूतेषु महत्पु
यत्र येषु ॥ ८ ॥

8 Hard it is to attain the good fortune of serving the saints who are the guide to the ways of Heaven and by whom the Lord Janardana is constantly praised in song —III 7 20 (Vidura)

तत्सेवया भगवत कृतस्थस्य मधुद्विष ।

प्रतिरासो भवेत्तोत्र पादयोवर्यसनार्दन ॥ ९ ॥

(३।७।१९ विदुर)

तत्फलमाद सत्सेवयेति । सत्सेवा हरिकथाभ्रवणादि तरो मधुद्विष पादयोर
तिरास प्रेमोत्सव तीव्र दुर्यार स्वाभाविक व्यसन ससार अद्यतीति तथा ॥ ९ ॥

9 By serving the saints there springs a lot of service to the feet of the Lord that removes the evils of life —III 7 19 (Vidura)

प्रसगमजरं पाशमात्मन क्वयो विदु ।

स एव साधुपु कृतो मोक्षद्वारमपावृतम् ॥ १० ॥

तिर्तिक्षव कारुणिका सुहृद सर्वदेहिनाम् ।

अज्ञातशत्रव शाता साधव साधुभूषणा ॥ ११ ॥

मय्यनन्येन भावेन भक्ति कुर्वति ये दृढाम् ।

मत्कृते त्यक्तकर्मणस्त्यक्तस्वजनवाधवा ॥ १२ ॥

मदाश्रया कथामृषा शृणवति कथयति च ।

तपति विविधास्तापा नैतान्मद्गतचेतस ॥ १३ ॥

त एते साधवः साधिव सर्वसं गविवर्जिताः ।
सं गस्तेष्वथ ते प्रार्थ्यः संगदोपहरा हि ते ॥ १४ ॥

(३ । २ । १४—२३ कपिलः)

ननु संगत्वाविशेषादसत्संगवत् सत्संगोपि श्रेयोर्थिभिः हेयपत्रं नेत्याह । प्रसंगेनि ।
आजरं दुःच्छेदं पाशं बंधनं आत्मनो जीवस्य स पत्रं संगः साधुविषयश्चेत् भोक्त्रार-
मपावृतं निरावरणं स्थादेव । सत्संगो भक्तिं दत्त्वा अनायासेन मोक्षप्रदमित्यर्थः ॥ १० ॥

प्रसंगात्साधूनां लक्षणं दर्शयन् अमुमेवार्थं कपिलवच्चनेनाह चतुर्भिः । तितिक्षय
इति । साधवः शास्त्रानुवर्तिनः साधुसुशोलं भूत्यणं येषम् ॥ ११ ॥

किंच मग्न्यतन्येनेति अनन्येन निष्कामेन वदामवभिन्नारिणीं मत्क्राने मत्त्री-
हर्थाः ॥ १२ ॥

किंच मदाश्रयेति एतान् साधून् आध्यात्मिकादयः तापा न तपंति न व्यथयन्ति
यतो मद्भगतचित्तान् । यद्वा ये तापैचाभिमूयन्ते ते साधव इत्यर्थः ॥ १३ ॥

एवं साधून् लक्षित्वा देवहृतिमुषदिशति । त एत इति । अंतर्वहिः संगशून्या-
अतपवाह प्रार्थ्य इति । कारुणिकस्वभावत्वात् कृपयिष्यन्तीति भावः ॥ १४ ॥

10-14. The prophets have described the association with worldly men as the chains that bind the soul. But the association with saints is called the open gateway to *Moksha*. The saints have the following characteristics. They calmly bear the opposites inherent in nature—heat and cold, &c., &c.,—they are compassionate; they are well-wishers of all; they create no enemies; they are of serene temperament and endowed with all the graces that adorn humanity. They consecrate themselves to me with unswerving devotion. They forsake all other duties,—their relations and friends,—for my sake. They dwell on my glories, speaking and hearing holy words concerning me. The various ills of life do not trouble them, their hearts being lost on me. These are the saints, O my good mother, who have no worldly attachments. Association with them is very desirable; they remove the evils that arise from association with the wicked.—III 25. 19-23 (Kapila's Speech to Devahuti, his Mother).

भक्तिं मुहुः प्रवहतां त्वयि मे प्रसंगो भूयाहन्तं महतामसला-
शयानाम् । येनांजसोल्वण्ण उरुव्ययनं भवादिष्यं नेष्ये भवद्गुण-
कथामृतपानमत्तः ॥ १५ ॥

तेन स्मरन्त्यतितरां प्रियमीश सर्थं ये चान्वदः सुतसुहृदगृह-
वित्तदाराः । ये त्वज्जनाम भवदीयपदारविंद सौगंध्यलुब्धहृदयेषु
कृतप्रसंगाः ॥ १६ ॥

(४ । ४ । ११—१२ भुवः)

तस्तसगत्वादिशेषादित्यपि वद शुद्धय एव सत्सग प्रार्थ्यं इत्युकमिति । प्रार्थि
तोपीति भ्रुवदाकयेनाह भक्तिमिति । भक्ति त्वयि प्रप्रहर्ता सत्त्वयेन कुर्वता । ननु मोऽचं
किमिति न बाल्यसोत्यत आह । येन सत्सगेन अजसा आयत्वत एव उक व्यसनानि
यस्मिन् । त नेत्रे पार गमिध्यामि भगवद्गुणकैग्रामृते तस्य पानेन मत्त सन् मोऽचे
त्वत्कथामृतपान नासनीति भाव ॥ १५ ॥

कथामृतपानरत्य माद्रकृत्वमाह । ते न स्मरतोति । हे ईश अतितरा प्रियमिति मर्त्ये
देहभ्र स्मरन्ति नानुसदधते ये च सुनादय मर्त्यं अनुसगद्वा तानपि के ते न स्मरति ये
कृनप्रसगा केषु भवदीयगदा विद्वैगध्ये लुभ्य हृदय येपा तेषु । तत्पसगेन हरिक-
थामृत पीत्वा मसा सतो न स्मरन्ति । तु शादे अयेया केजल योगयागादिनिष्ठाना देहा
भिमानिना निवृत्तिदर्शयति ॥ १६ ॥

15 16 O Amrita, may I be associated with those great and pure hearted
saints from whom constantly flows devotion to thee do that full of joy with
the drink of the praise of thy virtues I will easily cross the ocean of worldly
life so full of dangers । O Thou from who even springs the lotus, O Visnu,
they who are associated with thy devotees who o hearts are drawn by the
fragrance of thy lotus feet those devotees do not care for their body nor do
they mind their wife children, friends riches and homes These become
the objects of care by reason of relationhip to the body —IV 9 11-12
(Dhruva)

तेपामह पादसरोजरेणुमार्या वहेयाधिकिरीठमाथु
नित्य यदा विभ्रत आशु पाप नश्यत्यमु सर्वगुणा भजन्ति ॥ १७ ॥

(४ । २१ । ४३ ४४)

आस्ता तस्सग तच्चरणरेखुरपि ल्ला या इति पृथुर गनेनाह । तेषामिति । हे आर्यो
आ आशु यावज्जोत्र अधिकिरीठ मुकुटस्योपरि वहेयेन प्रार्थनाया निहृ यत् य रेणु
विभ्रत पुरुषस्य आशु पाप नश्यति किं पुन निलदा विभ्रत किंच अमु रेणु सर्वं गुणा
भजति यद्वा अमु रेखुवाहक । रेणुग्रहरु सर्वं गुणाङ्गयो भवतीत्यर्थ ॥ १७ ॥

17 Good Sirs I should bear the dust of the lotus feet of His valianties
on my crown as long as I live Ho who does it his in is destroyed and all
excellent qualities wait on him to become his —IV 21 13 (Pritha)

- सगम खलु साधूनामुभयेपा च समत ।

यत्सभाषणसप्रश्न सर्वैपा वित्तनोति शम् ॥ १८ ॥

(४ । २२ । १६ सनतकुमार)

तमिम सत्सग अभिनदत्ति सनतकुमारवचनेन । सगमेऽ । उभयेपा प्रच्छकाना
वक्तृणा च येपा समापणसहित सप्रश्न सवपा श्रोतृणामपि सुभ विस्तारयति सोय
सत्सग प्रार्थ्यं इत्युकम् ॥ १८ ॥

18. The meeting of good men is agreeable to both—to him who asks and to him who answers. The discourse arising from the question (discussed) confers benefit to every one.—IV. 22-19 (Sanat Kumara).

अथानघाङ्गेस्तव कोर्त्तिर्थयोरन्तर्वहिः रनानविधूतपापमनाम् ।
भूतेष्वनुक्रोशस्तवशीलिनां स्यात्संगमोऽनुग्रह एष नस्तव ॥ १६ ॥

(४ । २४ । ५८ रुद्रः)

परेभ्योपि सत्संगप्रार्थनमुपदेष्टव्यमिति प्रचेतसःप्रति रुद्रोपदेशेनाह । अथेति अथेत्युपदेशे भवद्विरेवं परमेश्वराच्च प्रार्थ्यमिति किं तत् अनग्नौ अवहरावंग्री यस्य तव कीर्तिर्थशः तीर्थं गंगा तयोः क्रमेणान्तर्वहिः स्नानाभ्यां विधूताः पापानो येषां अतएव भूतेषु अनुक्रोशः कृपासु सत्वं च रागादिरहितं चित्तं शोलं चार्जवादि विद्यते येषां तेषां संगमोऽस्माकं स्यात् एष नस्त्वदनुग्रहः ॥ १६ ॥

19 May we have the company of saints. Their hearts are full of compassion towards all living beings and are free from passions and are endowed with sincerity, straightforwardness and other good qualities. Their sins are washed away by ablutions performed both externally and internally in the currents of thy praise and of the celestial river that issues from thy foot. Such association can only come out of thy favour.—IV. 21. 58 (Kudia to Prachetas).

यत्रेह्यंते कथामृष्टास्तृष्णायाः प्रशमो यतः ।
निर्वैरं यत्र भूतेषु नोद्विग्नो यत्र कश्चन ॥ २० ॥
यत्र नारायणः सांक्षान्न्यासिनां परमा गतिः ।
प्रस्तूयते सत्कथासु मुक्तसंगैः पुनः पुनः ॥ २१ ॥
तेषां विचरतां पद्मभ्यां तीर्थानां पावनेच्छुया ।
भीतस्य किञ्च रोचेत तावकानां समागमः ॥ २२ ॥

(४ । ३० । ३५—३७ प्रचेतसः)

तेस्माद्यक्तमुक्तम् संगदैषहरः सत्संगः प्रार्थनीय इति प्रचेतसांवाक्येन सप्रपञ्चमाह श्रिभिः । यत्र येषु यतः याभ्यः कथाभ्यः निर्वैरं वैरामावः स्वामाविकमपि तृष्णायसंगाद्वर्तते सत्संगादेव क्षीयते इति ॥ २० ॥

तथा यतो साक्षात् प्रस्तूयते अत एव ताः सत्स्तुथाः ॥ २१ ॥

पद्मभ्यां तीर्थानां पावनेच्छुया सत्संगात्तीर्थान्यपि शुद्धतीत्यर्थः । भीतस्य संसारात् तस्मात्संगं विना संसारनिस्तारो न इति भावः ॥ २२ ॥

20-22 Who that fears the sufferings from the miseries of the world will not like to have intercourse with holy men? These holy

men appreciate inbornings of pure thoughts. They assume the thirst after vain desires. They are never unfriendly to any living creatures. Disquietude finds no room in them. Among them Maryan, the final refuge of men who have renounced the world, is the constant abode of discourse with men who have no attachments. They make pilgrimages on foot in order to sanctify the shrines they visit—IV 30 15 17 (Prichetas)

महत्सेवा द्वारमाहुर्विमुक्तेस्तमीद्वार योगिता स गिस गम् ।
महान्तर्स्ते समचित्ता प्रशान्ता विमन्यव सुहृद साध्वो ये ॥२३॥
ये वा मयीशे कृतसौहृदार्था जनेषु देहम्भरवार्तिकेषु ।
गृहेषु जायात्मजरातिमन्त्सु न प्रीतियुक्तां यावदर्थाश्च लोके ॥२४॥

(५।५।२—३ ऋूपम)

नन्वेव सत्सग अयानस्तु अतत्सगेन विमपराद्व येन स न प्रार्थ्य इत्यत्र सत्स
 गस्य असत्सगस्य च फल दर्शयन् प्रदिचयार्थं साधून् लक्षयति द्वाभ्या । महत्सेवा ये
 वा मयीशेत्याभ्याम् तमस सासारस्य डार योगिता ये सगिन तेषा सगम् । महता लक्षण
 माद सादेन्द्रेन । महान्त इति । साध्वर सदाचारा मयीश कृत सौहृदेव अथ पुरुषार्थो
 येषा । वा शादेतान्यत्र निरपेक्षस्यैव अस्य लक्षणत्वं दर्शयति । देह विभर्तीति देहमरा
 विरथवार्तैव च न स्वधर्मां विषया येषु जनेषु तेषु च गृहेषु रातिमित्र धन धा यापदर्थ
 मेवार्थो येषामिति मध्यमपदलोकी समाप्त । देहनिर्धारिकस्पृहाशून्या ॥ २३—२४ ॥

23 24 They say that the service of the great is the door to *Moksha* and that association with men who are attached to women is the door to dark hell. They who have equal regard for all, who are serene free from anger, who are friendly and saintly—they are to be termed great. They also are termed great whose chief object of life is to give their heart to me, their lord who take no pleasure in the company of people who indulge in talks of worldly matters only or who take pleasure in their household affairs relating to wife children and foes. They who are grieved are content with so much worldly fortune as would supply their bare needs of life—V 5 2 3 (Rishibhumi)

गुरुनै स स्यात्स्वजनो न स स्यात्पिता न स स्याज्जननी न सा स्यात् ।
दैव न तत्स्यान्न पतिश्च स स्यान्न मोक्षयेद्य समुपेतमृत्युम् ॥२५॥

(५।५।१=ऋूपम)

अत्र गृहादिषु अनुपकारकत्यभ्रीतिवीजमाह गुरुनै स स्यादिति । समुपेत
 सप्राप्तो मृत्युः स लारो येन त ततो भक्तिमार्गोपदेशेत यो न मोक्षयेत् स गुरुर्बादिर्भवती-
 स्यर्थ । यद्वा यस्त मोक्षयितु न शमनुयात् अतत्स्य गुरुर्बादिन स्यात् इति निषेध तेन

गुहणा न भाव्यमितरादि ततश्च स मिता न स्यात् इति पुत्रोत्पत्तौ यज्ञो न कार्यं इत्यर्थः । दैवं देवता न स्यादिति तेन तस्य पूजा न अद्योत्यर्थः । एवमन्वद्विषि द्वष्टव्यं भगवद्वक्तव्यं नुपयुक्तं गृहादि तु सुन्तरामनुपकारकमिति भावः ॥ २५ ॥

25 He who cannot by spiritual help save a man from this world of mortality is not a *Guru*—a true spiritual guide—not is he a true father nor mother, nor husband nor a kinsman. Nor can he lay claim to be his tutelary god.—V. 5 18 (Risahha).

मागाशदारात्मजवित्तव्यंधुषु संगो यदि स्याद्भगवतिप्रयेषु नः । यः प्राणवृत्या परितुष्टु आत्मवान् सिद्ध्यत्यद्वात् न तथेन्द्रियप्रियः ॥ २६ ॥
(५ । १८ । १० प्रह्लादः)

अन्वेषार्थे प्रह्लादवचनमाह मागारेति । यदि भाग्ययोगाद्गवत्प्रयेष्वेव संगः स्यात्मान्बन्धव यनः भगवतिप्रयसंगो प्राणवारणप्राप्तेषु परितुष्टुः यथा दृतात् शोषं विधरति न तर्थेन्द्रियप्रियो गृहाचात्कक्षः सन् सिद्ध्यत्यवेति भावः ॥ २६ ॥

26. Let me not hold attachment with wife, children, home riches and friends, so long as I can obtain intercourse with lover of the Lord. They who controlling their senses are content with bare living, speedily succeed—not they who are addicted to their senses.—V. 18 10 (Prahlaada).

अहो नृजन्माखिल जन्म शोभनं किं जन्मनिस्तवपैरायमुष्मिन् । न यद्युषीकेशयशः कृतात्मनां महात्मनां वः प्रचुरः समागमः ॥ २७ ॥
नैवाद्युषुतं त्वच्छ्रुत्याद्यजरेणुभिर्हतांहसो भक्तिरधोक्षजेऽमला ।
मौहूर्तिकाद्यस्य समागमान्मे दुस्तर्क्षमूलोऽपगतोऽविवेकः ॥ २८ ॥

(५ । १३ । २१—२२ रहगणः)

ननु असमावनादिकुनक्ता रानसंकुले मनसि कथं सत्संगः प्रभविष्यतीत्याशंक्य किं बहुना स्वरूपोपि सत्संगः श्रेयानिति रहगणवचनेनाह ढाम्याम् । अहो नृजन्मेति । अखिल जन्म शोभनं नृजन्मैव न परं श्रेष्ठं येष्यो देवादिजन्मभ्यः तैरपि किं अमुष्मिन् स्वर्गोऽपि जन्मभिः किं न किंचित् यतः येषु जन्मसु यत्र स्वर्गे वा महात्मनां समागमः प्रचुरो न भवति हृषीकेशस्य यशसा कृनः रांधित आत्मा यैस्तेषां वः जडमरतादीनां युमाकम् ॥ २७ ॥

संगफलमाह सततमुपासितैस्त्वत्यदरेणुभिर्हतम्हो यस्य अध्रोक्षुजे निमेला भक्तिर्भवतीति नैवाद्युषुतं यस्य तव सुहूर्तमात्रमावात् समागममात्रद्विषि दुरुत्कर्णण वद्मूलोपि ममाविवेको नष्टः ॥ २८ ॥

27-28 Blessed is he who is born as a man—the most excellent species of created beings. What good is it to be born other than a man—even to be born in heaven is no good, if one may not find abundant intercourse with great-souled saints whose hearts are purified with the praise of Hirishika—a—the master of

his seuses-Virnu) No wonder that pure devotion to Nārāyaṇa could be attained by one whose sins have been destroyed by the dust of thy lotus-feet, when by a moment's intercourse with thsoe my ignorance has been dispelled—the ignorance that had found a firm footing on false reasonings—V 13 21-22 (Rahugant)

**नैषा भृतिस्तावदुरुक्ममाञ्चि स्पृशत्यनर्थोपगमो यदर्थं ।
महीयसा पादरजोभिषेक निष्कचनाना न वृणीत यावत् ॥ २६ ॥**
(७।५। ३२ प्रह्लाद)

तस्माद्यरणे ग्रसादादेव भक्तिनीव्यथेत्याह ॥ नैषामिति ॥ एष भगवद्वक्तिमभी-
प्तता अनर्थपिगमः दुखनिवृत्तिर्यदथ यस्य भगवशरणस्पर्शस्य अर्थः । न वृणीत न
आशास्ते ॥ २६ ॥

29 — Till they do not purify themselves by ablution in the dust of the feet of great saints who have taken the vow of poverty their understanding will not comprehend the greatness of the feet of the Lord of Mighty Strides. And it is by this means that the evils of life are to be removed—
VII 5 32 (Prahlaida)

Note — "The Lord of Mighty Strides" is Virnu who in his Vāmana Avatara (Dwarf incarnation) encompassed the space betw een the Earth, Heaven, and Pātala by his three steps.^a

तस्माद्भूतनुभृतामहमासिपोङ्ग श्यायु श्रियविभवमैन्द्रियमा-
विरिच्यात् । नेच्छामि ते विलुलितानुरुक्मिष्टमेण कालात्मनोपनय
मा निजभृत्यपाशर्थम् ॥ ३० ॥

(७।५। ३४ प्रह्लाद)

एव प्रकरणार्थं सविशेषः ह्याद्यचतोपस्थरति द्वाभ्या तस्मादिति । यस्मादेथ
तस्मात् आशिष्य मोगात् श तत्परिपाक विदात् अहं ऐद्रिय इडियैर्मौर्य ध्रुवाणो

^a The following verse is found in one manuscript left in possession of the Editors of Calcutta Edition —

रहु गणैतचपसा न याति
न चेज्यया निर्बपणाद्यु द्वाढा)
न च्छन्दसा नैव जलाञ्जि त्य
विना महत् पादरजोभिषेकम् ॥

५। १२। १२। जङ्घभरत ।

नदेव जङ्घभरतवाक्येनाह । महत् सङ्ग विना अन्यायावैर्ण समर्थ । अतो महत् सङ्गः परम
फलश्रूप ॥

O Rāmingalla this knowledge of the Supreme Being cannot be attained by means of ascetic penances nor by sacrifice, nor by a life of renunciation nor by that of a householder neither by the Vedas nor by (the delites of) sun, fire or water. This knowledge is only gained by ablution in the dust of the feet of saints—V 12 12 (Jadubhāsāla)

भोगमभिव्याप्य किमपि नेच्छामि । ते कालात्मना उरुविक्रमेण विलुलितान् विश्वस्तान्
अणिमादीनपीत्यर्थः ॥ ३० ॥

30. Knowing, as I do, the perishable nature of things, prized and hankered after by men—such as, length of life, material prosperity, sensuous enjoyments, liked by all as far as Brahmā, I cherish no wish for them; for Time of mighty prowess, reduces them to nothing. O Lord, place me in the midst of your own devotees.—VII. 9 24. (Prahlāda).

एवं जनं निपतितं प्रभवाहि कूपे कामाभिकाममनुयः प्रपतन्
प्रसंगात् । कृत्वात्मसात्सुरर्षिणा भगवन् गृहीतः सोहं कथं नु
विसृजे तव भूत्यसेवाम् ॥ ३१ ॥

(७।६।२८ प्रह्लादः)

यथा त्वया नु कंपितोस्मि एवं नारदेनात्मसात्कृत्वा पूर्वमनुगृहीतः सोहं कथं नु
त्वद्भूत्यसेवां विसृजामि कथंभूतो गृहीतोस्मि प्रभव एवाहियक्तः कूपस्तस्मिन्कामानभितः
कामयमानं जनं निपतितमनुप्रसगात् प्रपतन् योऽहं । तु देवं त्वद्भूत्यस्य श्रीनारदस्यानुग्रहेण
त्वयात्यनंतरुकंपितोस्मि श्रयमेव च मे परमोनुग्रहः न पुनरिदमतितुच्छ्रुं मत्प्राणरक्षादि ॥ ३१ ॥

31. How can I forsake the good service of your devotees? For Nārada treating me as one of his own, took me under his protection—I who was about to fall in the pit of worldly life, full of dreadful reptiles, like other men who, running after worldly desires, had tumbled into it.—VII. 9 28 Prahlāda.

यत्संगलवधं निजवीर्यवैभवं तीर्थं मुहुः संस्पृशतां हि मानसम् ।
हरत्यजोन्तः श्रुतिभिर्गतोमलं क्षो वै न सेवेत मुकुंदविक्रमम् ॥ ३२ ॥

(५।१८।११ प्रह्लादः)

तस्मात्रलितमाह । यत्संगलवधमिनि । येषां भगवत्प्रियाणां संगालवधं मुकुंदस्य
विक्रमं श्रुतिभिः श्रवणादिभिः संस्पृशतां सेवमानानां पुंसां श्रान्तर्गतो यो मानसं मलं
दुर्वासनां हरति किं तद्विक्रमं निजमस्ताधारणं वीर्यवैभवं प्रमादो यस्य तीर्थं तु गंगादि
मुहः संस्पृशतां श्रान्तजं केवलं पापं हरति तान् भागवतान् को वै न सेवेतेत्यन्वयः ॥ ३२ ॥

32. Who would not attend on saints by whose constant association men have their hearts purified by the Lord who enters there while his glories are sung by the saints? His glories have a special saving power. The sacred shrines of pilgrimage merely remove impurities of the body.—V 18. 11. (Prahlāda)

अहं भक्तपराधीनो ह्यस्वतंत्र इव द्विज ।

साधुभिर्ग्रस्तहृदयो भक्तैर्भक्तजनप्रियः ॥ ३३ ॥

नमु किमतया साधुसेवया भगवानेष्व किमितिसाक्षात् सेव्यते स्वतंशो हि स इति
चेत् त तस्य भक्तप्राप्तीनत्पात् भक्तानुग्रहैकलभ्यत्प्रादित्यत्र आवैकुठनाथवचनमाह
पठमि । अहमित्यादिमि । इद्विज दुर्वास पराधीन कायेन तदधीनक्रियहति । वचसा
अस्वतत्र तदधीनवरदानादिग्रस्तहृदय वशीकृतचित्त । तदनुरुद्धसकलपादिमि साधु
भिर्मक्तैर्ये भक्ता त एव साधव इत्यथ ॥ ३३ ॥

33 I am, O Brahman, subject to the will of my devotees I am not free My heart has been conquered by devoted saints I am so dear to them and thou art as dear to me —IX 4 63 67 (Sri Krishna)

नाहमात्मानमाशासे मद्भक्तैर्साधुभिर्विना ।

श्रिय चात्यन्तिकीं ब्रह्मन् येषा गतिरह परा ॥ ३४ ॥

ये दारागारपुत्राप्तान् प्राणान्वित्तमिमं परम् ।

हित्वा मा शरण जाता कथ तास्त्यक्तुमुत्सहे ॥ ३५ ॥

मयि निर्बद्धहृदया साधव समदर्शिन ।

वश कुर्वति मा भक्त्या सत्स्विय सत्पति यथा ॥ ३६ ॥

मत्सेवया प्रतोत च सालोक्यादि चतुष्टयम् ।

नेच्छ्रुति सेवया पूर्णं कुतोन्यत् कालविष्लुतम् ॥ ३७ ॥

साधवो हृदय भग्न साधूना हृदय त्वहम् ।

मदन्यते न जानन्ति नाह तेभ्यो मनागपि ॥ ३८ ॥

(६।४।६३—६८ श्रीकृष्ण)

न आशासे न स्पृहयामि ॥ ३४ ॥

पतत्स्पृहयति भगवान् चे दारागारेत्यनेत । इम परं च लोक हित्वा ॥ ३५ ॥

ननु स्वहितार्थं शरणमागताना कथ त्व वृद्य इत्यत्र सहष्रान्तमाह मयीति । स्वार्थं
प्रवृत्ता अपि सत् लिय सत्पतिम् इव । अन्यद्या तस्यापि कुपतित्वप्रसागादित्यर्थं ॥ ३६ ॥

किञ्च लिङ्कामा एव त इत्याद । मत्सेवयेति । प्रतीत प्राप्तमपि अन्यत्वगार्दिं ॥ ३७ ॥

किवहुना साधवो हृदयमिनि । मम भग्न तस्मात्साधूर्मां अनुग्रह विना भगवान्
हुर्मम इति समुदायार्थं ॥ ३८ ॥

34 I do not think highly of myself or of Laksmi whose love is intense and constant I cannot feel happy without my saints who look to me as their final goal

35 How can I forsake them who having left their attachments to their wives, children, friends, home, wealth and their own selves have taken refuge in me?

36. Just as virtuous wives win over to them their good husbands, so my saints conquer me by their devotion. Their hearts are lost in me, forgetting their likes and dislikes, with an equal eye to all.

37. They do not choose the four gifts of Sālokya and the rest, the reward of their devotion to me, much less would they accept any other perishable object. They are fully satisfied with their service to me.

28. The saints are my heart and I am the heart of the saints. They do not appreciate anything except me; nor do I appreciate anyone except them.—IX. 4. 63-68 (Sri Krishna).

Note—Sālokya, Sāṇī, Sāṇīpya, Sūrupya are the four boons referred to in the text. Sālokya is living in the same region where the Lord dwells. Śāṇī is having the possession of all the splendours and prosperity to which his attendants are entitled. Sāṇīpya is to live near him. Sūrupya is to be like him in form and appearance. Sāyujya is another boon, over and above these. It is to be in complete union with him.

भवद्विधामहाभागा निषेद्या श्वर्हसत्तमाः ।

श्रेयस्कामैर्नृभिर्नित्यं देवाः स्वार्था न साधवः ॥ ३६ ॥

(१० | ४८ | ३० श्रीकृष्णः)

ननु देवतांतरमाराध्यैव भगवानेव प्राप्तयः किं मनुष्यरिति नेत्यत्राक्रूरं प्रति भगव-
द्वाचनमाह । भवद्विधेति । श्रेयस्कामैर्नृक्तिकामैः स्वार्थाः स्वकार्यसाधनपरा देवाः ।
साधवस्तु केवलं परानुग्रहपरा. परमार्थस्तुसाधव एव चेत्याः त एव देवा इति ॥ ३६ ॥

39. Worthy men of great good fortune like yourselves should ever be attended upon and served by all men who desire their own well-being. The gods are self-interested, not so the saints.—X. 48. 30 (Sri Krishna).

भवापवर्गो भ्रमतो यदा भवेत्जनस्य तर्ह्युच्युतसत्समागमः ।

सत्संगमो यर्हि तदैव सद्गतौ परावरेणैत्वयि जायते मतिः ॥ ४० ॥

(१० | ५१ | ५३ सुचुकुन्दः)

नित्यं मन्दूकौ प्राप्तायामपि । देवताराधनापेक्षया सद्याः फज्जत्वाच्च सत्संग एव श्रेया-
निति सुचुकुं द्वचनेनाह भवापवर्ग इति । भो अच्युत भ्रमतः संसरतो जनस्य त्वदनुग्रहेण
यदा भवस्य वंधस्य अवर्गं. अन्तो भवेत् प्राप्तकालीनः * स्यात् । तदासतां संगमो भवेत्
यदा च सत्संगमो भवेत् तदैव ननु विजंबेन सर्वसंगनिवृत्या कार्यकारणनियंतरि त्वयि
भक्तिर्भवति । ततो मुमुक्षुर्च्यते तस्मात्सत्संगं विनान सद्यो भक्तिरितात्पर्याथः ॥४०॥

40. O Achyuta (Visnu)! association with the good comes when the wandering seeker (the monad) is nearing his salvation from bondage of the world (re-incarnation) and as soon as he obtains companionship of

* प्राप्तकालः स्यादिति पाठान्तरम् ॥

the saints he begins to place his affection on you, the Lord of this world and of the next — X- 51 53 (Mudukundā)

Note — The order is as follows first, the company of saints, then follows the Love of God This brings Salvation

**न ह्यमयानि तीर्थानि न देवा मृच्छिलामयाः ।
ते पुनत्युरुकालेन दर्शनादेव साधव ॥ ४१ ॥**

(१० । ४८ । ३१ ॥ १० । ८४ । ११ श्रीकृष्ण)

एतदेव सद्य फलत्वं स्पष्टयति । न इमयानीति । अमयानि तीर्थानि कि नहि । अपि तु भवत्येव तथा देवा अपि किंतु विलशशोभस्त्रै यशेष इत्यर्थ । पुनर्नीति तथा च क्षीणपापस्य कृत्यमकि सुलभैव ॥ ४१ ॥

41 Water places (rivers and pools) are not sacred places of pilgrimage, nor are clods of clay or stone gods. These take long time to purify those that visit them. But saints cleanse sinners at once at the very sight of them — X- 48 31 and X- 81 11 (Sri Kṛṣṇa)

Note — Commentators make an effort to bring out a meaning opposite to the literal sense of the first half of this couplet. Their rendering is as follows: Not that holy water places are not sites of pilgrimage, nor that clods of clay or stone do not represent gods. But these take long time to effect purification. The saints accomplish it instantly at sight. This meaning, apparently opposite to the literal sense, is obtained by the aid of the rhetorical figure called कारुष्यनि. Nor is the invocation of the aid of कारुष्य uncalled for. The Bhagavata of all works of the sacred literature of the Hindus was least expected to give countenance to indifference to the extent of disregarding or belittling pilgrimages to sacred pools and water places and idol worship. Yet X- 84 81 of the Bhagavata may be compared which distinctly condemns those who attribute holiness to pools and adhere to idols as gods. The text, which is the subject of this controversy, is repeated in X- 84 11.

**अहो वये' जन्मभूतो लक्ष्य कात्स्यैन तत्पलम् ।
देवानामपि दुष्प्राप्य यद्योगेश्वरदर्शनम् ॥ ४२ ॥
कि स्वल्पतपसा नृणामञ्चाया देवचक्षुपाम् ।
दर्शनस्पर्शनप्रशनप्रहृष्टादार्चनगदिकम् ॥ ४३ ॥**

(१० । ८४ । ६ । १० श्रीकृष्ण)

कि च अत देवसत्त्वगदो कथमपि साम्यशक्यापि यतो देवानामपि तुर्लम सत्त्वग इति श्रीकृत्युवचनेनाह द्वाभ्याम्। अहो वयमिति। जन्मभूत सफलजन्मान तत्पलं जन्मफल कि तत् यद्योगेश्वराणा सत्ता युधाक दर्शनादिक यतो युधाक दर्शनमेव तायत देवानामपि दुष्प्राप्य अस्तोक तु स्वल्पतपसा तीर्थस्तानादिमात्रेण तपोबुद्धिमता तथा अर्चाया प्रतिसाधा देवचक्षुपा तेषा योगेश्वरदर्शनादिकमपि घटितमित्यहोमात्म्य ॥ ४२ - ४३ ॥

42-43. Blessed are we who have obtained the happy fruits of life ;—we, who have obtained the sight of a great Yogi; which even the gods do not get. This blessing of the sight of a Yogi is not given to men whose stock of penances is small ; or to those who look to idols as their gods. The blessing of seeing and touching the feet and conversing with Yogis is not given to them whose store of merits is small such as can be acquired by bathing in sacred rivers and pools or by visiting and worshipping idols as their gods—X. 84. 9-10 (Sri Kṛiṣṇā).

Note.—The above confirms the point raised in the note on the translation of sloka No. 42.

नाग्निर्न सूर्यो न च चंद्रतारका न भूर्जलं द्वं श्वसनोथ वाङ् मनः ।
उपासिता भेदकृतो हर्षत्यधं विपश्चितो धनंति मुहूर्तसेवया ॥ ४४ ॥
यस्यात्मबुद्धिः कुण्डे त्रिधातुके स्वधीः कलत्रादिपु भौमदुर्यधीः ।
युक्तीर्थबुद्धिश्च जलेन कर्हिचित् जनेष्वभिज्ञेषु स एव गोखरः ॥ ४५ ॥

(१० । ४४ । १२—१३ श्रीकृष्णः)

मनु पापं भक्तिप्रतिवंधकं पापनाशकाश्चागत्यादयो देवा प्रसिद्धा इतितत्राह । नाग्नि-
रिति वाङ् मनसयोरुपासनादिविषयत्वं ब्रह्मत्वेन * श्रौतम् । अत्र भक्तिप्रतिवंधकं सब वा
पापं अत्र हेतुः भेदकृतः स्वार्थपरत्वात् कालभेदकर्तारः स्वपदभेददर्शिनो वा विपश्चितस्तत्सर्व-
मात्मीयत्वेन पश्यन्तो निरस्तभेदाः मुहूर्तमात्रसेवयैव पापं प्रतीति अतोपि त एव श्रेष्ठाः॥४४॥

किं च तान् विहाय अन्यत्र आत्मादिबुद्ध्या सज्जमानोऽतिमद् इत्याह । यस्यात्मबुद्धि-
रिति । आत्मबुद्धिः अहमिति बुद्धिः त्रयो धातव्यो वातपित्तश्लेष्माणः प्रकृतयो यस्य तस्मिन्
कुण्डे शरीरे स्वधीः स्वीय इति बुद्धिः गौमे भूविकारे इच्यधीः देयतावुद्धिः । जले यस्य
तीर्थबुद्धिर्नः अभिज्ञेषु महत्सु तत्त्वविद्यु यस्य ताः बुद्धयो न संति स एव गोखपि खरः
दारणः अत्यविवेकी गवां तुणाधिभारवाहः खरो गर्दभ इति वा ॥ ४५ ॥

44-45. Neither fire, nor sun, nor moon, nor stars; neither the earth, water or air ; neither speech nor the thought can remove the sins of those who entertain the idea of non-identity with the Supreme Being. But the saints can save their followers in a moment because they have obtained the knowledge of the truth of Unity. He who thinks that his body formed of the three humours (of wind, phlegm, and bile) is his self (soul), he who thinks that his wife and children and other relations are his own , he who believes that the idol of clay is his god and that rivers and pools are holy shrines but does not place his faith in the holiness of saints is a veritable ass, the greatest fool of a beast —X. 84. 12-13.

* यो वाच ब्रह्मत्युपास्ते (छा० ७ । २ ; ३) यो मनो ब्रह्मत्युपास्ते (छा० ७ । ३ । २) इति
अधिक पाठः ।

Note.—Compare the above with Sloka No. 42 (X 48 131). There is no diversity in the interpretation of this sloka among commentators. It supports the plain English rendering of the text of the author. Whether to extol the merits of Saint worship the author has belittled the merits of visiting sacred shrines and worshipping symbols of divinity is another question. Such belauding of one at the expense of another is not uncommon in the Puranas. It is an accepted canon that the laudation of one at the expense of another is not seriously meant so much as a real hit at the latter but a pulling of the former by contrast.

साधवी न्यासिन शान्ता ब्रह्मिष्ठा लोकपावना ।

हरत्यध तेगस गात्तेष्वास्तेह्याधभिद्वृरि ॥ ४६ ॥

(६।६।६ भगीरथ)

ननु सता पापनाशकत्वे किं सामर्थ्यं तत्र गगा प्रति भगीरथवच्चनेनाह । साधव इति । ते तद्य अघ इरन्ति ते सागसगात् हरित्यतीत्यर्थ । हि यत तत्सगिनामपि आद्यमित हरिस्तेषु भक्तया शुद्धान्त फरयेषु प्रकट आस्ते ॥ ४६ ॥

46 Those saints who have renounced the world who are full of quietude, who are firmly fixed in their realization of Brahma, sanctify the world they dwell in. They remove the sins of others by the mere contact of their body because Hari, the destroyer of sin, is in them,—II 9 6 (Bhagiratha to Ganga).

भूताना देवचरितं दुखाय च नुखाय च ।

सुखायैव हि साधुना त्वादृशामन्युतात्मनाम् ॥ ४७ ॥

भजासि ये यथा देवान् देवा अपि तथैव तान् ।

छायेव कर्मसचिवा साधवी दीनवस्त्सला ॥ ४८ ॥

(११।२।५—६ वासुदेव)

कि च देवा दुखहेतवोग्नि साधवस्तु केषल सुखहेतवोग्नो दुलमस्तत्संग इति नारद प्रति वसुदेववच्चनेनाह । भूतानाप्राणिना देवानाञ्चरित प्रशृत्ति त्वाङ्गशा नारदा दीनमाम् ॥ ४७ ॥

अत्र हेतु किं च सुखं कुर्यातोपि वेवा भजानुसारेण कुर्याति न तथा साधव इत्याह । भजतीति देवा अपि तथैव भजति फल प्रयच्छतीत्यर्थ । अनुकरणे दृष्टान्त छायेव यतस्ते कर्मसचिवा तत्तत्कर्मानुदोधित साधवस्तु दीनमात्रे घतसला दुखं परिजिहीर्यव ॥ ४८ ॥

47 48 The relationship with gods may confer benefits or inflict pain on men. But the dealings with the saints whose souls are wholly given to Vishnu confer nothing but good to men. The gods reward their votaries according to the measure of their devotion of the latter. Slipping themselves like a shadow (which grows more or less according to the object whose shadow it is). But the saints are loving toward all who are poor (broken down)—II 2 5 6 (Vasu devo to Narada).

Note The saints are here placed on a higher pedestal than the Devas. Hence we see the latter-day decline of Vedic sacrifices among the Hindus when these Vaishnava teachings of offering superior honour to Sants predominated. Saint worship led to Guru worship of the present day Vaishnavas, the Guru combining in himself the character of the saint and of the spiritual guide. It degenerated in modern times into the abusive influence of the Vaishnav "Maharajas" of Bombay and other places which found its exposure in the famous defamation case in the Bombay High Court many years ago.

दुर्लभो मानुपो देहो देहिनां क्षणभंगुरः ।
तत्रापि दुर्लभं मन्ये वैकुंठप्रियदर्शनम् ॥ २६ ॥

(२१ । २ । २९ विदेहः)

* तस्माक्षनकवचनेनोपसंहरति । दुर्लभेति । वहघो देहा भवति येषां ते देहिनो जीवाः तेषां क्षणभंगुरोपि मानुपो देहो दुर्लभः । परमपुरुषार्थसाधनत्वात् वैकुंठः प्रियो येषां वैकुंठस्य वा प्रिया ये तेषां दर्शनं तथा च यो मानुष्यं प्राय साधूगासनया भगवद्गत्तिं न साधयति स दुर्भानिरिति मावः ॥ ४६ ॥

49. Of all the ephemeral tenements of mortal beings, human body is the acquisition of rare good fortune. Much more rare and blessed is that human life which enjoys the sight of those blessed beings (saints) who are beloved of the Lord of Vaikuntha —XL. 2. 29 (Videha).

न शोधयति मां योगो न साङ्ख्यं धर्म एव च ।
न स्वाध्यायस्तपस्त्यागो नेष्टापूर्तं न दक्षिणां ॥ ५० ॥
व्रतानि यज्ञः छन्दांसि तीर्थानि नियमा यमाः ।
यथावरुन्धे सत्संगः सर्वसंगापहो हि माम् ॥ ५१ ॥
सत्संगैन हि दैतेया यातुधानाः खगा मृगाः ।
गन्धर्वाऽसरसो नागाः सिद्धाश्चारणगुह्यकाः ॥ ५२ ॥
विद्याधरा मनुष्येषु वैश्याः शूद्राः स्त्रियोऽन्त्यजाः ।
रजस्तमः प्रकृतयस्तस्मन्तस्मन्युगे युजे ॥ ५३ ॥
बहवो मत्पदं प्राप्नास्त्वाऽङ्गायाधवाद्यः ।
वृषपर्वा वलिर्बाणो मयश्चापि विभीषणः ॥ ५४ ॥
सुग्रीवो हनुमान् ऋष्टक्षो गजो गृध्रो वर्णिकपथः ।
व्याघः कुद्जा व्रजे गोप्यो यज्ञपतन्धस्तथापरे ॥ ५५ ॥

* तस्माद्वेषमजनापेक्षया निष्पाधिकारणिकत्वेनोपादेयत्वे साधुभजन श्रेय इति जनकवचनेनोपसंहरति । इति पाठान्तरम् ।

ते नाधीतश्चितिगणा नोपासितमहत्तमा ।

श्वेतस गान्माम् पागता ॥ ५६ ॥

(१३ । १२ । १—७ श्रीकृष्णः)

अपि च अधिकारिनियमाभावात् सर्वस्य धनेभ्य श्रेयान् सत्संगं इति सहायात्म्नं
उद्घवं प्रति भगवद्गच्छनेनाह सप्तभिः । न रोधयति न वशी
करोति । योग आसनादि । साख्य तत्त्वाता धिवेक । धर्मं सामान्यतोऽहिंसादि ।
खाद्यायो वेदज्ञप तत्त्वं कृच्छ्रादि । त्वाग सन्ध्याक्ष । इष्टपूर्तं इष्टच्पूर्तं च तत्रेषु अग्नि-
होत्र दिपूर्तं कूपरामादिनिर्माण । दक्षिणाशब्देन सामा यतो दान लक्ष्यते ॥५०—५१॥

कि च भगवतो वशीकरणे सत्सग एव श्रेष्ठ इत्याह । ब्रतानीति । ब्रतानि एका दशयादीनि । यहो देवयज्ञा । छुदासि रहस्यमन्त्र । अवहन्ते वशीकरोति ॥ ५२ ॥

तदेवाह सत्सगेरि । यातुधाना राक्षसा ॥ ५३ ॥

त्वाएषो युत्र ! कायाधव क्याधुपुत्र प्रह्लाद ॥५४॥

श्रुक्षो जायमान् । गृद्धो जटायु । घणिकूपथ तुलाधार । व्याधो धर्मव्याधि ।

यज्ञपत्न्यो दीक्षितमार्या ॥ ५५ ॥

तेषा साधनांतरभावमाह । तेनाधीतभ्रुतिगणा इति । अनधीत भ्रुतिगणा यै
तदयं च न दपासिता महस्मा अध्यापका यैस्ते तथा । किंच अव्रता तस्तपस न
ग्रतानि येषा न तत्त्वानि तपासि यैस्ते च ते च तथा सत्सगादिति । सज्ज्ञा सगो नाम
ममैव । इति सत्सगादित्युक्तम् सत्सगस्तु तत्र तत्रांतहृष्टशानुसधेय ॥ ५६ ॥

50-56 Neither the practice of Yogi nor Sankhya, nor the performances of righteous acts arrests my attention, nor the reading of the Vedas, nor asceticism nor renunciation of worldly life. Neither spending money on public works, such as the excavation of tank, the erection of temples, alms houses, &c., &c., nor alms-giving. Similarly the keeping of religious vows, the performance of sacrifices the making of pilgrimages the restraint of the senses according to the rules of Yama and Niyama do not arrest my favourable attention so much as the association with the saints that destroys the evils of all other associations. By associating with saints many Daityas, Rakshasas feathered tribes of the air, beasts of the forest, Gandharvas Apsaras Nandas, Siddhas, Churanas, Guhyakas (Yaksas), Vidyuddharas, and among men many a Vaisya, Sudra, women, low born people men in whom the Rajas and Tamas are predominant have in age after age reached my lotus feet. For example, Vitrásuri, Prahlada, Vṛisa paravī, Vili Vāna, Maja Vibhīṣāṇa Śngrīva, Hanumān Jambuvān, the bear, the elephant, the leader of his herd, Jitāyūn, the eagle, the baniya (the potty shopkeeper), the butcher, the wives of the priests and many others. They were not learned in the Vedas, nor did they attend learned professors, they had not observed religious rows nor practised penances. They attuned me by their association with the good (saints) — XI 13 1-7 (Sri Kṛṣṇa)

Note—1. Satwa, Rajas, Tamas are the qualities of Harmony, Activity, and Inertness, of which every form of matter is constituted. The difference in degrees of the qualities being the cause of variety of the material phenomena in the universe.

2(a) Vṛitī in the Purāṇas is an Asura, killed by Indra, hence one of the many names of the latter is वृत्तहस्त. In the Rig Veda, वृत् signifies, at one place, darkness; at another the clouds whom the Thunderer (Indra) scatters. The reference to Vṛitī is met with in ancient and medieval Sanskrit literature. See Bhāgavata, 6th Skandha, 10th Adhyāya.

The name "Vere-Bhāgava" occurring in the Zoroastrian scriptures is exceedingly suggestive. Vide "Aryan Witness" p. 47.

(b) Pūshkara's story is too well-known to require mention.

(c) Vṛiṣaparī was a Daitya, see Mahābhārata, I, 67, 16.

(d) Vṛuṣa, another Asura whom Viṣṇu over-powered in his incarnation of Vāmana. The Vāmanā Purāṇa, the Agnipurāṇa, the Bhāgavata Purāṇa deal with the story. The allusion to Viṣṇu taking three steps occurs in the Rig Veda (Vide Ashṭaka I, 2 Adhyāya, 7 Vnigra). It is interesting how these Purāṇika stories have developed from the Vedic inception.

(e) Vāna, the Asura. For an account of his fight with Kṛiṣṇa, (vide Bhāgavata, 10th Skandha, 63rd Adhyāya)

(f) Maya—He was a Dānavā. He was the architect of the Daityas. He built the Palace and Hall of Yudhiṣṭhīra in which was performed the celebrated Rājasauya Yajña the coronation ceremonies of that great king. The ruins of Indraprastha (the name still survives in the corrupt modern Indurput) are still visible near modern Delhi. The recent Coronation Durbar of King George V of the United Kingdom of Great Britain and Ireland and Emperor of Hindusthan, which was celebrated with a pomp unequalled by any coronation that has gone before in that capital city built by Maya and rebuilt in after ages many a time by Pāthān and Mogul Emperors brings back to memory the first coronation in the new-built city some five thousand years ago, according to Hindu calculations. A whole book in the Encyclopedic Mahābhārata is set apart for narrating what took place in that coronation. It is called the Subhā Parva. The present translation of the metropolis from Calcutta to Delhi after the latter had fallen into second-rate importance as a Provincial town, the mere head quarter of a Commissioner or a Division of the province of the Punjab, shows what turn of good fortune takes place in the life of a town as in the life of a man. Believers in astrology would put this tenacity of good fortune not forsaking Delhi to the influence of the good star at the moment (सुहृत्त) of laying down its foundation by Maya Dānavā. But it seems that Maya was not only the name of an individual but of a tribe. For a Myna is said to have built the three mythological towns called "Trīpura" where dwelt the Trīpuṭāsura and which were burnt to ashes by Mahadeva for the sake of the Devas, if Myna was the father of Maṇodāri, the wife of Rāvana, the Rāksas King of Lankā. The Rāksasas and Dānavas were allied tribes, inter marriage being carried among them. When expelled from the land of the Aryans, the Daityas and Dānavas are represented to go back and to refuge in Pātāla. (Vide Supti Sati-Chandi of the Maṇikāṇḍeya Purāṇa). This Pātāla is an undefined region but may mean America which in very ancient times might have been connected by land with the Indian continent. For in the narratives of old America as collected by European scholars mention is made of a tribe of Mayas residing in Peru and Mexico. That there was civilization in these

latter countries finds evidence in architectural finds excavated by archaeologists. Architectural skill and speciality was the characteristic of Maya or the Mayas. And their services to Aryan kings in India in the construction of their cities, palaces and halls find mention in the Puranas and ancient epics.

Weber, the veteran German Sanskritist, identifies the Asura Maya of the Surya Siddhanta with Ptolemy. All these suppositions go to show that the Mayas were foreigners. May not they be (?) Phoenicians, as their name occurs in Western Asia also?

ततो दुर्लभमुत्सृज्य सत्सु सज्जेत वृद्धिमान् ।

सत एवास्य छिदन्ति मनोव्यासगमुक्तिभिः ॥ ५७ ॥

(१ । २६ । २६ श्रीकृष्णः)

एव सत्सगमभिद्वय प्रसगादसत्सग निन्दशुपसहराति चतुर्भिः तत इत्यादिभि ।
मनो व्यासग भक्तिप्रतिवधिकां वासना उक्तिभि भक्तिमहिमाप्रतिपादकैर्वचनैः ॥ ५७ ॥

57 Therefore should the wise leave intercourse with the wicked and make friendship with the good. It is the saints that can remove the tendencies of the mind hostile to Bhakti by their words in the praise of devotion to God — XI 26 26 (Sri Krishna)

यद्यसदूभि पर्थि पुन शशनोदरकृतोद्यमै ।

आस्थितो रमते जतुस्तमो विशति पूर्ववत् ॥ ५८ ॥

सत्य शौचं दयमैन वृद्धि श्रोहीर्यश क्षमा ।

शमो दमो भगशर्चेति सत्सगाद्याति स क्षयम् ॥ ५९ ॥

तेष्वशातेषु मूढेषु योर्पित्क्रीडामृगेषु च ।

स गन्ध कुर्याच्छोच्येषु स्वदितात्मस्वसाधुषु ॥ ६० ॥

(३ । ३१ । ३२—३४ श्रीकृष्ण)

असद्ग्रि सह तेषा पर्थि आस्थितो विषयेषु रमते तमो विशति सत्सार । सत्यादियुक्तोपि
नासत्सग कुर्यात् ॥ ५८ ॥

यत सत्यमिति । भगो भाव्यम् । येवामसत्ता समात् ॥ ५९ ॥

अशातेषु क्रोधादिवयेषु योपिक्लीडामृगेषु शोऽयेषु पापुद्विषु । स्वदितात्मघु
देहमिमानिषु सर्व चैतत्प्रत्येकमसामुलहणनारथन्येत ज्ञेयम् ॥ ६० ॥

58 60 If one becomes associated with worldly men addicated to sexual pleasures and the pleasures of the palate then he enters the darkness of the nether worlds. Truth, purity, compassion, restraint on speech, understanding, modesty, prosperity, reputation, forgiveness, tranquillity, restraint of the senses and good fortune undergo decline by association with the wicked. One should have no

intercourse with those who are marked by disquietude and ignorance, who are the sports of female wiles, who cherish sinful thoughts, who subordinate their soul to their body — III. 34. 32. (Sri Krishna).

यथोपश्चयमाणस्य भगवन्तं विभावसुम् ॥
 श्रीताद्भयं* तमोप्येति साधून्सेवतस्तथा ॥ ६१ ॥
 निमज्जोन्मज्जतां घोरे भवाद्धौ परमायनम् ।
 संतो ब्रह्मविदः शान्ता नौर्हृदेवारस्तु मज्जताम् ॥ ३२ ॥
 अन्नं हि प्राणिनां प्राणः आत्मानां शरणं त्वहम् ।
 धर्मो वित्तं लृणां प्रेत्य संतोऽर्वाचिवभ्यतोऽशणम् ॥ ६३ ॥
 सन्तो दिशन्त चक्षुःषि बहिरङ्कः समुत्थितः ।
 देवता वान्धवाः सन्तः सन्त आत्माहमेव च ॥ ६४ ॥

(११ । २६ । ३१—३४ श्रीकृष्णः)

एवं प्रसंगादसत्संगं निंदित्वा सतामुपदेशापेक्षापि तथा नास्ति केवलं तत्सन्निधिरेव तारयतोत्याह यथेति । विभावसुमग्निं सेवमानस्य अप्येति नश्यति तथा कर्माद्जाह्यं आगामिसंसारभयं तन्मूरगमज्ञानं च भक्तिं प्राप्य नश्यतीत्यर्थः ॥ ६१ ॥

किं वहुना निमज्जोन्मज्जने संत एव वृढा तौरित्यत आह निमज्जोन्मज्जतामिति निमज्जोन्मज्जतां उच्चावच्योनार्गच्छ्रुतां परमायनं परमाश्रयम् ॥ ६२ ॥

एवमुक्तं प्रकरणार्थं भगवद्वचनेनोपसंहरति द्वाभ्याम् । अत्रमिति । यथा अन्नमेव प्राणःजीवनं अहमेव यथाशरणं धर्मं एव यथा प्रेत्य परलोके वित्तन्तथा संत एव अर्वाक्षसंसारे पतनाद्विभ्यतः पुंसः शरणम् ॥ ६३ ॥

किं च सन्त इति । चच्चूषि दुर्लभानि स्थूलसूक्ष्ममद्भक्तिकर्त्तव्यना ज्ञानानि दिशांति उपदिशन्ति मत्तः । अर्कः पुनः स्थग्नुत्थितोपि वहिः स्थूलघटादिशानं जनयतीत्यर्थः । तस्माच्चत्सेवैव भगवद्भक्तिप्राप्तौ मूलं कारणमिति ॥ ६४ ॥

इति श्रीमत्पुरुषोक्तमचरणारविंदकृपामकरंदिविंदुप्रोन्मीलितविवेकतैरभुक्तं परमहंसं विल्लुपुरीग्रंथितायां श्रीभागवतामृताभिधलदधश्रीभगवद्भक्तिं

रत्नावल्यां द्वितीयं विरचनम् ॥

61-64. Just as cold, fear and darkness depart from him who approaches fire-god (the giver of heat and light) so does spiritual weakness, fear of worldliness and ignorance depart from him who keeps himself near to the saints.

* शीतं भयमिति पाठान्तरम् ।

Just as the strong built ship is the place of security to the drowning man who is struggling in water, so are the saints, serene in their knowledge of Brahma, the refuge of those who are struggling in the troubled waters of the ocean of life. Food is the life of the living. I am the refuge of the distressed. Virtuous acts are the wealth that will serve after death. The saints are the refuge of those who are apprehensive of their fall into the depths of worldliness. The saints impart the vision to discern our duties. The sun when high above the horizon, helps us to see only onward things. The saints are friends and veritable gods. They are the very souls of men. Verily they are my own Self.—XI 26
31-34 (Sri Krishna)

Here ends the Second String of the Necklace of Devotion

THE THIRD STRING OF THE NECKLACE OF DEVOTION

[Note — This section treats of the details of the path of devotion.]

अथ तृतीय विरचनम् ॥

श्रवण कीर्तनं विष्णो स्मरणं पादसेवनम् ।
अर्चनं घटनं दास्य सख्यमात्मनिवेदनम् ॥ १ ॥
इति पुंसार्पिता विष्णो भक्तिश्चेन्नवलक्षणा ।
क्रियते भगवत्यद्गु लन्मन्येधीतमुत्तमम् ॥ २ ॥

(३।५। २३—२४ प्रह्लादः)

अथ भक्तिर्विशेषात् वक्तु विचरणमारभते । तत्र न विधानां मक्तोनां प्राधान्यमभिप्रेत्य
ता पथ दर्शयितुं प्रथमं प्रह्लादवचनमाह द्वाष्टपाम् । अवणमिति । अपरण तज्जामादिशब्दानां
परोक्ताना वा श्रोत्रेण ग्रहण । कीर्तनं लेख स्वय उच्चारणम् । स्मरणं तज्जामरुपादीनाम्
मनसा चिन्तनम् । पादसेवनं परिचर्याप्रतिमादौ साधारणम् । अर्चनं पूजा जलादिपु
घटनं इण्डवत्प्रणामादिसर्वाङ्गैरभिवादन वा । दास्य कर्मार्पणम् । सख्यं तद्विभासादिं ।
आत्मनिवेदन देहसमर्पणम् । यथा विक्रोतस्य गदाश्वादेभरणपालनादिचिता न क्रियते
तथा देहं तस्मै समर्प्य तच्चिंतावर्जनमिति ॥ १ ॥

इतिनवलक्षणानि यस्या सा । अद्गु लक्षात्तेन चेत् भगवद्गुक्ति क्रियते सा ॥
चार्लिता सेती न तु कृना पश्चादप्यते तदुच्चमधोत्तमन्ये न त्वस्मागुरोरधीतं शिक्षित
वा तथाविधे किञ्चिदस्तीति भाव ॥ २ ॥

* चार्लितेन चेत् मगरति मक्ति क्रियेत वा चार्लितेव सती यदि क्रियेत न तु कृना सती परवा
दन्येते इति पाठान्तरम् ।

1-2. The following are the nine varieties in the path of devotion.
 (1) The hearing of the praise of the All-pervading Supreme Being Viṣṇu ;
 (2) The chanting of his praise ; (3) The remembering Him in meditation ; (4) His personal service, i.e., to his symbolic image ; (5) His worship performed by the offerings of water, flowers, fruits, &c. (6) His salutation; (7) Placing oneself at His disposal ; (8) His friendship, i.e., placing full trust in Him as in a friend ; (9) Consecration of self to Him. If one applies himself with this nine-fold devotion to Viṣṇu, having learnt it from his teacher, I consider it as the best lesson he has received from master.—VII. 5. 23-24 (Prahālāda).

स वै मनः कृष्ण पदारबिद्योर्वचांसि वैकुंठगुणानुवर्णने ।
 करौ हरेमन्दिरमार्जनादिषु श्रुतिं चकाशाच्युत संतकथोदये ॥ ३ ॥
 मुकुंदलिंगालयदर्शने दृशौ तदभूत्यगात्रस्पर्शेगसङ्घमम् ।
 ग्राणं च तत्पादस्तरोजस्तौरभे श्रीमत्तुलस्या इसनां तदर्पिते ॥ ४ ॥
 पादौ हरे: क्षेत्रपदानुसर्पणे शिरो हृषीकेशपदाभिवंदने ।
 कामं च दास्ये न तु कामकाम्यया यथोत्तमश्लोकजनाश्रया मतिः ॥ ५ ॥

(६ । ४ । १८—२० शुकः)

अत्र शिष्टाचारोपेवमिति शुककवचनेनाह निभिः । स वै मन इत्यादिभिः । श्रुतिः
 श्रीब्रह्मच्युतस्थ संतकथानामुदये श्रवणे चकारेति सर्वत्रान्वयः ॥ ३ ॥

तथा मुकुंदेति । मुकुंदस्य लिंगानामालयानि स्थानानि तेषां दर्शनम् । दृशौ नेत्रौ
 श्रीमत्तुलस्याः तत्पादस्तरोजनेन यत्सौरभं तस्मिन् । तदर्पिते तस्मै निवेदितान्नादौ ॥ ४ ॥

किं च * पादौ हरेरिति । कामं स्त्रूचंदनादिसेवां च दास्ये निमित्ते तत्प्रसाद-
 स्त्रीकाराय न तु काम्यया विषयेच्छया । कथं चकार उत्तमश्लोकजनाश्रया मतिः यथा भवे-
 तथा । अनेन तद्वक्तेषु परमभावं प्राप्त इति स्फुटीकृतम् ।

अत्र मंदिरमार्जनादिकं तस्योपेक्षानर्हत्वं प्रसंगादुक्तम् ॥ ५ ॥

3-5. He (King Rishabha) placed his mind on the lotus feet of Viṣṇu, applied his hands to the cleansing and adorning the temple, his ears to the hearing of the good words concerning Him. He used his eyes to see the symbolic image of Viṣṇu in the many temples of His worship. He brought himself into contact with the body of His votaries while attending to their personal comforts. He used his organ of smell in enjoying the fragrance of the lotus of His feet. He used his palate in tasting the leaves of the sacred *Tulasī*. He used his feet in walking to the temples of Viṣṇu. He used his head in bowing to the feet of Hūsīkeśa. He enjoyed the pleasures of wearing garlands and the anointment with sandal paste more to receive the leavings of his Deity than to derive personal pleasures.—IX 4 18-20 (Suka).

* तत्पादस्तरोजेनेति पाठान्तरम् ।

अवणं कीर्तनं चास्य स्मरणं महता यते ।

सेवेण्यावनतिर्दास्य सख्यमात्मसमर्पणम् ॥ ६ ॥

(७ । ११ । ११ नारद)

अवणादिकमेव प्राधान्येन विषङ्गितमित्यभिप्रेत्याह अवणमिति । इत्या पूजा । एत
त्सर्वं कर्तव्यमिति शेष ॥ ६ ॥

6 Hearing, praising, remembeing, serving, sacrificioing, bowing, obedience,
friendship, consecration of the body are the nine forms of devotion to the Lord
—VII 11 11 (Narada)

श्रुतं सकोर्तितो ध्यात् पूजितश्चादृतोपि वा ।

नृणा धुनोति भगवान् हृतस्थो जन्मायुताशुभम् ॥ ७ ॥

(१२ । ३ । ४६ शुक)

पर्वां फलमाह थ्रुत इति । अयुतपद्मुपलक्षणं द्रष्टव्यं । वा शशात् अवणादीनां
प्रत्येकं पापनाशे सामर्थ्यं दर्शितम् ॥ ७ ॥

7 The Lord who dwells in the heart, expels the sins of myriads of past
lives of the man that hears His praise, sings His glories, remembers, worships
and honours Him —XII 3 46 (Sula)

शृणुवन्ति गायति गृणत्यभीष्टणश्च स्मरति नदति तवेहिनं जना ।
तएव पश्यत्यचिरेण तावकं भवप्रवाहोपरमं पदाद्वुजम् ॥ ८ ॥

(१ । ८ । ३६ कुन्ती)

पर्वं पापे नष्टे यद्भवति तदाह । श्रुणवतीति । ईहित लीला नंदति अन्यै कीर्त्यमा-
नमभिनन्दन्ति ये जना तावकं त्यदीयं पदाद्वुजम् । एव पश्यत्येव अचिरेणैवेति च
सर्वंत्रावधारणम् । कीदृशं भवप्रवाहस्य उपरमो यस्मात् तत् ॥ ८ ॥

8 Thy votaries constantly hear, sing pray, remember rejoice in thy
deeds of glory. Speedily do they get the sight of thy lotus feet from which
will result the stopping of the flow of the stream of re incarnations —I 8 36
(Kunti)

अहं हरे तव पादैकमूलदासानुदासो भवितास्मि भूय ।

मनं स्मरेताऽसुपतेगुणाना गृणीत वाक् कर्म करोतु काय ॥ ८ ॥

(६ । ११ । २४ वृत्र)

कि च अवणपराणा ससारोपि न दुखायेति वृत्रवाक्येनाह । अहमिति । तव
पादावैवैक मूलं आश्रयो येषा दासाना अनुदासो दासदास भूय पुनः पुनर्भवितास्मि
भविष्यामि भविष्यमिति प्रार्थना । असुपते प्राणनाथस्य तव गुणाना गुणान्मम मनं स्तरतु
वागपि तानेव कीर्तयतु । कायस्तवैव कर्म करोतु ॥ ९ ॥

9. Let me again and again be the slave of the votaries who serve His lotus feet. Let my mind dwell upon the excellences of the Lord. Let my speech praise Him and let my body perform His personal services.—VI. 11. 24 (Vṛitīa.)

अशेषसंकलेशशमं विधत्ते गुणानुवादश्रवणं सुरारेः ।

कुतः पुनर्हतच्छशारविंदपशागसेवारतिरोत्सलवधा ॥ १० ॥

(३ । ७ । १४ मैत्रेयः)

ननु सांसारिकं दुःखम् । तस्यापि संभावनं एव नेति कैमुतिकन्यायेनाह । अशेषेति । अशेषाणां येहिन्नामुष्मिकानां क्लेशानां शमं नाशं । आत्मनि लवधा मनसि उत्पन्ना तत्सेवा रतिः क्लेशः हरतीति किं वक्तव्यम् ॥ १० ॥

10. The listening to the narration of the many virtues of Mūrūni (Krishna) removes the innumerable evils of life. Much more would the love for the fragrance of thy lotus face engendered in the heart dispel life's miseries.—III. 7. 14. (Maitreya)

नोत्तमश्लोकवार्तानां जुषतां तत्कथाभृतम् ।

रुथात्संभ्रमोन्तकालेपि रुभरतां लतपदांबुजम् ॥ ११ ॥

(१ । १८ । ४ सूतः)

अत्रापि कैमुतिकन्यायेनाह नोत्तमश्लोकेति । उत्तमश्लोकस्य वार्ता कीर्तनं येषां तेषां संभ्रमः भयं उद्गेगो वा अंतकाले मरणकालेपि न भवति किं पुनः स्वस्थतायाम् ॥ ११ ॥

11. They who sing His glorious deeds, or hear them or cherish in their hearts the lotus feet of the Lord are not overcome by fear even at the moment of death.—I. 18. 4 (Sūta).

मर्त्यहृतयानन्तुसवस्मैधि तथा भुकुद्दश्रीसत्कथाश्रवणवर्णन-
चिंतयेति । तद्वाम दुर्हत्यजकुतान्तजवापवर्गं ग्रामाद्वनं क्षिति-
भुजोपि ययुर्यदर्थाः ॥ १२ ॥

(१० । ६० । ५० शुकः)

एवं जीवन्मुक्तिपरमसुक्तो फले अभिधाय फलान्तरमत्याह । मर्त्य इति । श्रीमत्याः कथायाः श्रवण कीर्तनगुक्तया चिंतया वर्धितया अनुवृत्यातच्चिषुटवेन तस्य धाम लोकमेति लोकनवेपि कालानाकलित्त्वमित्याह दुस्त्यजेति । द्वूर्लभपुरुषार्थत्वमाह । ग्रामादिति ॥१२॥

12. By dwelling with ever increasing ardour on the auspicious narratives of the glories of the Lord men find abode where He dwells, hearing and singing His praise. They conquer Death who is invincible by others and they attain Moksa. Even monarchs have left their homes and betaken to woods (freeing themselves from the tangle of worldly life and giving themselves wholly to devotion).—X. 90. 50 (Shuka).

यानीह विश्वविलयोद्भववृत्तिहेतुकर्मण्यनंतविषयाणि हरि-
श्चकार । यस्त्वग गायति शृणोत्यनुमोदते वा भक्तिर्भवेद्भगवति
ह्यपवर्गमार्गे ॥ १३ ॥

(१० | ६४ | ४५ शुक्र)

किंचास्तु अवणादिवदनुमोदनमपि तत्तुल्यमित्याह शुक्राक्षयेत् । यानीहेति ।
वृत्ति स्थिति विलयादिहेतुनि कर्माणि । अनतविषयाणि विचित्राणोत्थर्थ । अंगहे परीक्षित्
तस्यैव भक्तिर्भवति अपवर्गस्यमार्गे । प्रापके तस्मात्साधूक् न तेषा सत्तारदुखमिति ॥ १३ ॥

13 Numberless are His glorious acts in connection with the creation,
preservation and destruction of the universe. They who, O good King (Parikshit)
sing, hear, or take delight in His glorious deeds, bogot in their hearts devotion
and thus doration leads to their Moksha— λ 69 45 (Suka)

काम भव स्ववृजिनैर्निर्येषु न स्याञ्छेतोऽलिवद्वादि नु ते पदयो
रमेत । वाचस्तुनस्तुलस्ववृजिनैर्निर्येषोभा पूर्येत ते गुणगणैर्यदि
कर्णरध्म ॥ १४ ॥

(३ | १५ | ४६ कुमार)

एव अवणादिपराणा निरयादियात्मापि नोद्देगायेति । अतपव शानिभिरपि प्रार्थ्य
मानत्वात् शानादिम्पोपि अवणादिकमुत्कृष्टमिति सनकादिवाक्येनाह काममिति । हे भग-
वन्निति पूर्वमास्त्राक वृजिन नामवस् । इदानीं सर्वाण्यपि जातानि । यतस्त्वद्वद्वक्तौ शस्त्रौ ।
अतस्तै स्ववृजिनै निरयतुल्येषु शक्तादिषु नरयेष्वेव वा काम गोस्त्राक भवो जन्म
स्यात् । निति वितकें यदि तु न चेतस्वे पदयो रमेत । अलियथा कटकैराधिधमानोपि
पुष्पेषु रमते तद्विद्वानविगणण्य यदि रमेत अधिम्या शोमा यासा यथा च तुलसी
स्वगुणनैरपेष्येण त्वद्विद्वानवधेनैव शोभते तथा यदि नो वाच शोभेन् यदि च ते
गुणगणैः पूर्येत कर्णरध्म इत्पल्पस्य पूरणमिव याचकरीत्या प्रार्थयते । अय गूढोभिप्राय
कर्णरध्मस्याकाशत्वात् गुणगणाना च अमूर्तत्वात् कदाचित् पूरणम् अतो नित्यमेव भवण
फलिष्यतीति ॥ १४ ॥

14 What does it matter that we are doomed to be reincarnated or cast in
hell for our iniquities, if only our heart feels joy in the lotus feet as does the
bee take delight in the lotus, if our speech acquires sweetno's in being used in
thy praise just as the Tulasi leaf gains in loveliness by coming in contact with
thy feet, if only our ears be filled with the sounds of thy many good qualities?
—III 15 49 (Kumara)

मनसो वृत्तयो न स्यु कृष्णपादाभ्युजाश्रया ।

वाचोभिधायिनीर्नास्ति कायस्तत्प्रहृनादिषु ॥ १५ ॥

(१० | ४७ | ६६ नन्दादध्य)

अतपव विक्षे अवणादिकमेव प्रार्थ्येत् इति नवस्य वचनेनाह । मनस इति । नामा
अभिध्यायिनीः अभिध्यायिन्यः तत्परा ॥ १५ ॥

15. Let our thoughts be fixed on the lotus feet of Kri^{na} ; let our speech repeat His name, and let our body bow down in salutation.—X. 47. 66 (Nanda).

गृणतां शृणवतां वीर्याणयुद्धानानि हरेमुर्मुः ।

यथा सुजातया भक्तया शुद्धयेन्नामना ब्रतादिभिः ॥ १६ ॥

(६ । ३ । ३२ यमः)

नन्मेव नपि मागान् हृतस्यो जन्मायुतायुम् शुतोतुं तयापि न श्रवणादीनामसाधारणम् । व्रतादिनापि शुद्धिश्वरणायेत्याह । गृणतामिनि । सुजातया शुद्धया भक्तया कीर्तनादिरूपयैव यथा आत्मा मनः शुद्धचति तथा ब्रतादिना न ॥ १६ ॥

16. The soul is not so well purified by observing religious vows as by devotion developed by constantly hearing and singing the glorious deeds of Hari.—IV. 3. 32 (Yama).

यथा यथात्मा परिमृज्यते सौ सत्पुण्यगाथाप्रवणाभिधानैः ॥

तथा तथा पश्यति तत्त्वसूक्ष्मं चक्षुर्यथैवांजनक्तं प्रयुक्तम् ॥ १७ ॥

(११ । १४ । २८ श्री कृष्णः)

मनः शुद्धिफलमाह भगवद्वाक्येन । यथायथेति । आत्मा चित्तं परिमृज्यते शोध्यते-
वस्तुमत् खल्पं दिव्यांजनेन संप्रयुक्तं चक्षुः यथा सूक्ष्मं वसरेणवादिपश्यति ॥ १७ ॥

17. The more is one's soul purified by hearing and singing glories the greater becomes the power of his mind. He can ken minute objects with his mental vision. Just as the physical eye acquires greater power by the application of collyrium — XI. 14. 28 (Sri Krishna).

शृणवतः प्रद्वया नित्यं गृणतश्च विच्छेष्टितम् ।

कालेन नातिदीर्घ्ये भगवान् विशते हृदि ॥ १८ ॥

(२ । ८ । ४ परीक्षित्)

यथा यथा तथा तथेत्येवं फलाव्यभिचारं वदता सद्यं फलत्वमुक्तं स्पष्टयति परीक्षिद् वचनेन शृणवत इति । नानिदीर्घ्येण खल्पेन । विशते प्रकाशन इत्यर्थः । एवं चोपायान्तरेष्योऽप्येषामुत्कर्षो ॥ १८ ॥

18. The Lord enters heart of him in no time who daily hears in firm faith His praise or who sings His glories.—II. 8. 4 (Parikshit).

संकोर्त्यभानो भगवाननन्तः श्रुतानुभावो ठ्यसनं हि पुंसाम् ।

प्रविश्य चित्तं विधुनोत्यशेषं यथा तमोकर्मभ्रमिवातिवातः ॥ १९ ॥

(१२ । १२ । ४८ सूतः)

पंतपत्तलमाह सकीर्त्यमनि इति सूत शौनक प्रति द्वादशे इत्यर्थ । चित्त प्रविश्य अगेष व्यसन दुःख तदपि सवासन धुनोति नशयति ययोदितोर्क तमोधकार इति प्रकाशसंसिधिमात्रे दण्डात व्यापारे तु अतिवात प्रथलो वायु अम्र मैघमिवेति ॥१६॥

19 The Lord Ananta (Endless) whose might is known to all, enters the heart of his devotees and drives away their miseries as He is praised in song by them. Just as the sun drives away darkness and strong wind drives away clouds—XII 12 48 (Sūta)

तस्माद्भारत सर्वात्मा भगवान् हरिरीश्वर ।

श्रीतव्य कीर्तिव्यश्च समर्तव्यश्चेच्छुताभयम् ॥ २० ॥

(२।१।५ शुक)

अन्यथा तु व्यसनशान्तिन्नर्त्तीत्याशयेन पुरुषार्थान्तरे हेतुत्वमप्येवां शुक्लाक्षयेनाद भारतेति हे भारत परोक्षित् अभय सवतो व्यसनशान्ति इच्छुता पुरुषेण ॥२०॥

20 For this reason, O Parikshit, the Lord Hari, the Soul of all, should be made the subject of narratives to be praised and heard by men who desire the end of their miseries—II 1 5 (Śuka)

या निर्वृतिस्तनुभूता तव पादपद्मध्यानाद्भवज्जनकथाश्रवणेन वा स्थाव । सा ब्रह्मणि स्त्रमहिमन्यपि नाथमाभूत्, कित्वन्तका-सिलुलितात्पतता विमानात् ॥२१ ॥ (४।६।१० ध्रुव)

वस्तुतस्तु मोक्षादपि अवण्डुख गरीय इति सत पुरुषार्थत्वमेवैषा युक्तमिति । निर्वृतिः पुरुख । मवत्तनैः कर्षपमानायास्तत् कथाया । भग्येन । स्त्रमहिमनि खड्गपभूते ब्रह्मणि मोक्षावस्थायामपीत्यर्थ । सा निरूपितमाभूत् न भवति यदि तदा अन्तकः काल एवाति खड्गस्तेन लुलितात् उपद्रुतात् विमानात् सर्वादे पतता जनाना तत्पुरुख न भवतोति कि वाच्यमिति ॥२१॥

21 The bliss which men enjoy from the meditation of thy lotus feet or from hearing the praise of thy glories—that bliss may not be attained by those who are flogged down from the celestial cars which are sent down in their aerial passage by the swords of the Destroyer—IV 9 10 (Dhruva)

Note—Soob mortals as have elevated themselves to the position of celestials are subject to fall from their high places in the course of time. Because their elevation from humanity to god head is limited by time. Whereas the happiness of votaries of Hari who cherish no self seeking interests is everlasting.

शृणवन्तुभद्राणि रथागपाण्योर्जन्मानि कर्माणि च यानि लोके ।
गीतानि नामानि तदर्थकानि गायन् विलज्जोविचरेदस्तग ॥ २२ ॥

(१।२।३४ कवि)

अतएवात्र लज्जादिकं न कर्तव्यमित्याह शृणुवन्निति । सुभद्राणि यशांसि जन्मादीनि
वा सुभद्राएयुत्कृष्टानि तदर्थकानि जन्मादिविपयानि गोतानि नामानि तदर्थकानि जन्मा-
द्यनुरुद्धानि वासुदेवकंसारीत्यादीनि गायन् शृणुवंश्च विचरेत् व्यवहरेत् यथासुखं तिष्ठे-
दित्यर्थं । स च विलज्जोऽसंगः अभयश्च सन्नित्यादि द्रष्टव्यम् ॥ २२ ॥

22. Hearing the auspicious deeds which the Dice-holder (Hari) has performed in His various incarnations and chanting His names which are significant of his heroic achievements, let the devotee move about unattached (to earthly objects).—XI. 2. 39. (Kavi).

न यत्र प्रवणादीनि रक्षोद्घानि स्वर्गसु ।

कुर्वन्ति सात्वतां भर्तुर्यातुधानश्च तत्रहि ॥ २३ ॥

(१०।६।३ शुकः)

यत्तिरेके निंदामाह न यत्रेति यत्र गृहे सात्वतां भर्तुः श्रवणादीनि न संति तत्र
यातुधान्यः राक्षस्य. चकारादन्येषि विघ्नहेतवः स्वर्गसु कुर्वन्ति प्रभवंतीत्यर्थः ॥ २३ ॥

23. Where there is no hearing of the sacred narratives of the Lord of the Sātvatas there the demonesses prevail in their course of mischief —X. 6. 3 (Suka).

जिह्वा न वक्ति भगवद्गुणनामधैयं चेतश्च न स्मरति तच्च-
रणारविंदम् । कृष्णाय नो नमति यच्छुर एकदापि तानानय-
ध्वमसतोऽकृतविष्णुकृत्यान् ॥ २४ ॥

(६।३।२४ यमः)

एवं च न केषलमेतन्मात्रं विन्तु परलोकेषि भथमिनि यमवचनेनाह । जिह्वेति । येषां
जिह्वां येषां मनः येषां शिरश्च एकदापीति सर्वत्रान्वेति अकृतानि विष्णुकृत्यानि पूजादीनि
यैस्तानानयध्वं नरकायेति शेषः । कीर्तनादिग्रास्तु न द्रष्टव्या इति भावः ॥ २४ ॥

24. Being those whose tongue does not utter the virtues of the Lord, whose hearts are not fixed on His lotus feet, whose heads do not even bow once to Krisna and also those who did not perform their worship to Visnu.—VI. 3. 29 (Yama)

विलेवतोरुक्रमविक्रमान् ये न शृणुतः कर्णपृटे नरस्य ।

जिह्वा सती दार्दुरिकेव सूत न चोपगायत्युरुगायगाथाः ॥ २५ ॥

भारः परं पहाकिरीठजुष्टमप्युत्तमांगं न नमेन्मुकुंदम् ।

शावौ करौ नो कुरुतः सपर्या हरेल्सत्कंचनकंकणौ वा ॥ २६ ॥

वर्हायिते ते नयने नराणां लिंगानि विष्णोर्न निरोक्षितो ये ।

पादौ नृणां तौ दुमजन्मभाजौ क्षेत्राणा नानुब्रजतो हरेष्यौ ॥ २७ ॥

जीवन् शबो भागवताद्विरेणु न जातु मर्त्येभिलभेत यस्तु ।
श्रीविष्णुपद्मामनुजस्तुलस्या. शवसन् शबो यस्तु न वेद गन्धम् ॥२८॥

(२ । ३ । २०—२३ शैनक)

किं च अवलोकितिमुखस्य देहेन्द्रियादिसर्वं वर्यमित्याह शैनकवाक्येन चतुर्मि ।
विलेवतेति । वतेति खेदे न श्रुणवत आश्रुणवत नरस्य कर्णपुटे ते विले वृथारध्मे
नचेदुपगायति तस्य जिह्वा असतीदुषा दर्दुरो मेन तज्जिह्वे व । यद्वा स्थाधग्न दार्दुरिका
भेकीवेत्यर्थं । यद्वा हृयोकेश न वदतीति असती अभिवारिणी । उरुभिर्गोयत
इत्युलगायो भगवान् तस्य गाथालौकिकयपि धार्ता ॥ २५ ॥

किंच भार परमिति । पट्टवलोल्लीपेणकिरीदेन ज्ञाप्तमपि शिर उत्तमांग यदि मुकुर्म
न नमेत् तर्हि केवल भार पर । शबो मृतकस्तत्करतुत्यौ । लसतो काचनकक्षे ययो वा
शुद्धोव्यर्थं ॥ २६ ॥

किंच वर्हायितेति । ये नयने विष्णोलिंगानि श्रीजगन्नाथादिमूर्तीनि निरोक्षत न निरोक्षते
ते वर्हायिते मयूरपिच्छुतुल्ये । तौ पादी द्रूमवज्जन्म भजेत इति तथा वृक्षमूलतुल्यवित्यर्थं
अतपव शरीरकांडस्य वृक्षत्वारोपेणेन अवस्तुधिया काष्ठमयत्व दर्शितम् ॥ २७ ॥

किंच जीवन् शबेति । नाभिलभेत अभितानस्तृणेत् न धारयेत् श्रीविष्णुपदमाया
तुलस्यामनुजो मनुष्य गन्ध न वेद न जिप्रति प्रसगान्त्रवधाय नाभिनदेदित्यर्थं । न
केवलमेतानि वर्यानि किंतु असद्विप्रयत्नात् प्रतिकूलान्यपीति भाव ॥ २८ ॥

25-28 The ears of those who do not listen to the glorious odes of the mighty Lord are mere holes (in their head). The wickod tongue that does not sing the hymns of the Lord who is glorified by all is like that of a croaking frog. The head, the highest limb of the human body, adorned it may be with a silk dress or a jewelled crown, is n mere burden, if it does not bow down to the Saviour. The hands, adorned though they be with gold bracelets, are lifeless like those of a corpse, that do not engage in the service of worship of Hari. The eyes that do not look at the symbols of Visnu are like the spangles of the peacock's feathers. The legs that do not walk to the shrines of the Lord are like the trunk of a tree. That man is a mere breathing corpse who never places the dust of the lotus feet of the Lord on his head, or who does not inhale the fragrance of the Tulasi leaf that had come in contact with the foot of Visnu — III 3 20 23 (Sauvaka).

सा वान्यया तस्य गुणान् गृणीते करौ च तत्कर्मकरौ मनश्च ।
स्मरेद्वसंत स्थिरजगमेषु शृणोति तत्पुण्यकथा स कर्ण ॥ २९ ॥
शिरस्तु तस्योभयलिङ्गमानमेतत्तदेव यत्पश्यति तद्वृचक्षु ।
अंगानि विष्णो रथतज्जनाना पादोदक यानि भजन्ति नित्यम् ॥३०॥

(१० । ८० । ३—४ प्रतीक्षित)

कथं तहिं सार्थकानीत्याह । सावाभ्यतेति । या वाक् तस्य कृष्णस्य गुणान् गृणीते
यौ तत्कर्मकरौ तौ करौ सार्थकाचिति सर्वत्र बोद्धव्यम् । यन्मनः स्थिरजंगमेषु वसंतं
स्मरेत् तन्मनः । यस्तस्य पुरायकथाः श्रुणेति स कर्णं इति ॥ २४ ॥

अपि च शिर इति यस्तु शिरः उभयलिंगं भक्तकृपं प्रतिमादिरूपं च आ नमेतदेव
उभयलिंगं यत् पश्यति तदेव चक्षुर्यानि अंगानि विल्लोः पादोदकं अथवा तज्जनानां पादो-
दकं नित्यमेव भजन्ति ॥ ३० ॥

29-30. That is a blessed tongue which is employed in the praising of the good qualities of the Lord. Those are blessed hands which are employed in His service. That is the blessed mind which is employed in meditation on Him who dwells in all moveable and immovable objects. That is the blessed ear that is employed in hearing the glorious acts of the Lord which sanctify the soul. That is the blessed head which bows down to his two-folds symbols—His images and His devotees. That is the blessed eye that eagerly looks at them. Those are the blessed limbs which purify themselves with sacred water with which the feet of Viṣṇu or of His devotees have been washed.—X. 80. 3-4 (Pañkṣit).

एकान्तलाभं वचसोनुपुंसां सुश्लोकमौलेऽर्णवादमाहुः ।
श्रुतेश्च विद्वद्भिरुपाकृतायां कथासुधायामभिसंग्रयोगम् ॥ ३१ ॥

(३ । ६ । ३३ मैत्रेयः)

किं च एकान्तलाभमिति । सुश्लोकमौले: पुण्यशसः शिरोभूतस्य मुकुटभूतस्य
क्षा गुणवादं गुणादिकीर्तनं वचसः एकान्तलाभं परमं लाभमाहुस्तस्य कथा सुधाया-
मभिसंग्रयेण विनियोगं श्रुतेश्च लाभमाहुः । उपाकृतायां कथ्यमानायाम् ॥ ३१ ॥

13. It is the greatest gain that human speech can acquire if it gives utterance to the virtues of the Highest Being which ought to be sung. And it is the great privilege of the Vedas that it should be employed in the narration of His glories.—III. 6. 33 (Maitreya).

तस्माद् गोविन्दयाहा तस्यमानंदरससुंदरम्

शृण्यात्कीर्तयेन्नित्यं स कृतार्थो न संशयः ॥ ३२ ॥

(हरिभक्तिसुधोदये ८ । ६ । नारदः)

एवं प्रकरणार्थमुपसंहरति । तस्मादिति । आनंदरसत्वात् सुंदरम् । श्रुण्यात्की-
र्तयेदिति विधिः । यस्तु कीर्तयेच्छुणेति स कृतार्थं इत्यत्र न संशयोस्तीति ॥ ३२ ॥

इति श्रीभृत्पुरुषोत्तमचरणारविन्दकृपामकरन्दप्रोत्मीलितविद्वैकतैरभुक्तपरमहंसविष्णु-
पुरीश्रितायां श्रीभागवातामृतादिधलबधश्रीभगवद्वक्तव्यावल्यां तृतीयं विरचनम् ॥

इति टीकायां तृतीयं विरचनम् ।

32. Therefore should a man sing and hear the glories of Govinda. By so doing he fulfils his mission and attains his wishes.—VIII. 6. (Haribhakti-sudhodaya Nârada).

Here ends the Third String of the Necklace of Devotion.

THE FOURTH STRING

[Note — This section dwells on the virtues of hearing of the praise of the Lord, being the first of the nine paths of Devotion]

अथ चतुर्थं विरचनम् ।

शृणवता स्वकथाकृष्णः पुण्यश्रवण कीर्तन ।

हृदयन्त स्थो ह्यभद्राणिविधुनोति सुहृत्सताम् ॥१॥

(१ २ । १७ सूत)

अथ अवण कीर्तनमित्युपदेशकमानुसारेणैकैकशो भक्तिनिरूपणायविरचनमारभते वज्र दुर्बासनामूला एव सर्वोप्यनर्थ । सा च कृष्णकथाश्रवणेनैव निर्वत्तं इत्यमिप्रेत्याह । शृणवतामिति । शृणवता जनाना । स्वस्य कृष्णस्यैव कथा धीर्णाम् । पुण्ये अवणकीर्तने यस्य स श्रीकृष्णो हृदि स्थितानि अभद्राणि दुर्बासनारूपणाणि विधुनोति नाशयति । यत अत स्थ सता भक्ताना सुदृश्टं हितकरीत्यन्वय ॥१॥

1 Kṛīṣṇa who dwells within the heart, drives away the evils (wicked thoughts) of those who fervently hear His glories. The hearing and singing of the praise of Kṛīṣṇa, the friend of the good, is sanctifying — I 2 17 (Sūta)

पित्रिं ये भगवत् आत्मनं सतां कथामृतं श्रवणपुटेषु स भृतम् ।

पुनति ते विषयविद्वपिताशय ब्रजन्ति तञ्चरणसरोरुहान्तिकम् ॥२॥

(२ । २ । ३७ शुक्र)

अभद्राणाशक्तमाह । पित्रीनि । सतां आत्मनं आत्मत्वेन प्रकाशमानस्य यद्वा आत्मनं सर्वस्वरूपस्य सतो मुक्तात् कथामेयासृतं ये पित्रिं ते विषयैर्द्विपित तद्वासना-मलिनीकृतं आशय मनं पुनर्ति शोर्घ्यति । ततस्य चरणपदान्तिकं विष्णुपद ब्रजति ॥२॥

2 They who fill the cavities of their ears with the nectar of the glory of the Lord, the life and soul of the saints, they purify their own hearts which are polluted by the worldly pleasures, and reach the lotus feet of the Lord — II 2 37 (Sūka)

धर्मं स्वनुष्ठितं पुसा विष्वक्सेनकथासु य ।

नोत्पादयेद्वदि रति श्रम एव हि केवलम् ॥ ३ ॥

(१ । २ । ८ सूत)-

ननु स्वधर्मणापि एतत्साध्यते किं कथासि सत्यं तदपेतद्वारैव इत्याह । ये धर्म इति प्रसिद्धः स यदि विष्वक्सेनकथासु रति नोत्पादयेत् तर्हि स्वनुष्ठितोपि सन् भ्रमो

क्षेयः । ननु मोक्षार्थस्यापि धर्मस्य श्रमत्वमस्त्वयेवेति सोप्यशाश्वः स्यात् इत्यतोवधारयति केवलं श्रमः । अयमर्थः भगवत्कथारतिहारामोक्षफलपर्यवसायित्वात् स्वधर्मो न श्रमः अयं तु न तथेति केवलं श्रमः । ननु तथापि स्वर्गादिसाधनधर्मणां सकलत्वं स्यात् इत्याशंक्य एवकारः च यज्ञधर्मत्वात् तत्फलमित्यर्थः । ननु कायद्वश्यं स्वर्गादि न उत्पाद्यत्वात् हि शब्देन साधयति ॥ ३ ॥

3. If religious observances of a man even when they are well performed, does not generate in him a love for the hearing of the narrative of the life of Viswakarma (Visnu) then his practices are to be considered as mere waste of labour.—I. 2. 8 (Suta).

ज्ञाने प्रयासमुद्पादय नमन्त एव जीवंति सन्मुखरितां भवदीयवार्ताम् । ध्याने स्थिताः श्रुतिगतां तनुवाङ्मनोभिर्ये प्रायशोऽजित जितोप्यसितैऽख्यलोक्याम् ॥ ४ ॥

(१० । १४ । ३ ब्रह्मा)

अतएव उत्पन्न भगवत्कथारतिना पुंसा ससाधनेषि ज्ञाने प्रयत्नसुत्सञ्ज्य कर्थैव भगवद्वशीकरणं श्रोतव्येति ब्रह्मवाक्येनाह । ज्ञान इति । उद्पादय ईपदप्यकृत्वा सन्मुखरितां सङ्ग्निः कियमाणां भवदीयवार्तां श्रुतौ कर्णे गतां प्राप्तां नमन्तः सन्तुर्वन्तः जीवंति त्वत्कथा-श्रवणमेव जीवनं येषामित्यर्थः । यद्वा श्रुतिगतां वेदप्रसिद्धमाहात्म्यां सन्मुखरितां संतो मौनशीला अपि सुखरिता वाचालोः कृता यया तामित्यर्थः । कथं नमन्ति रथाने स्थिताः तीर्थादिभ्रमणक्लेशरहिताः । यद्वा स्थानेषु काशीप्रयागादिषु स्थिताः । ततः सत्संगमः । यद्वा स्वख्यधर्मस्थिता अपि । हे अजित त्रिनोक्त्वामजित स्वतंत्रोपि तैर्जितोसि वशीकृतोसि । प्रायश सर्वात्मना ॥ ४ ॥

4. Having given up their efforts in the acquirement of knowledge of Thee, they who pass then live at home labouring with all their body and mind in the service of listening to Thy praise chanted by saints—they conquer Thee, invincible though Thou be in all the three worlds.—X. 11. 3 (Brahmā).

नात्यंतिकं विगणयंत्यपि ते प्रसादं किं त्वन्यदर्पितभय भुव उन्नयैस्ते ।
येऽङ्गं त्वदंत्रिशश्लाभ भवतः कथायाः कीर्तन्यतीर्थयशसः कुशला इसज्ञाः ॥ ५ ॥

(३ । १५ । ४८ कुमारः)

ननु सद्यो मोक्षफले ज्ञानेषि किमितिप्रयासत्यागः मोक्षादपि श्रवणसुखमधिकमित्याह । सनकादिवाक्येन नात्यंतिकमिति । आत्यंतिकं मोक्षमपि तव प्रसादं न गणयति नाद्रियंत । किमु अन्यदिंद्रादिपदं । ते भ्रव उन्नयैः उज्जृभणैः अर्पितं भयं यस्मिन् तत् हे श्रीं भवगन्ये भवतः कथायां इसज्ञाः इसं जानन्ति त एव कुशलाः । कथं भूतस्य भवतः रमणीयत्वेन च पावत्वेन च कीर्तनाहैं तीर्थं यशो यस्य ॥ ५ ॥

5 They who have taken refuge in Thee and find it very agreeable to hear Thy glory—these wise devotees do not attach any importance to the high reward of Moksha much less do they care for any other position of eminence such as is liable to be the subject of Thy displeasure (or expressed literally, that might be exposed to the fear of thy frown)—III 15 48 (Kumāra)

Notes—Bhakti is ever liable to suffer from the displeasures of the Lord. Any other position or any high place served by such persons is liable to incur His disapprobation.

को वा भगवतस्तस्य पुण्यश्लोकेह्यकर्मण ।

श्रुद्धिकामो न शृणुयादश. कलिमलापहम् ॥ ६ ॥

(१ । ३ । १६ ऋष्य)

कि च सधपापप्रायश्चित्तमपि भगवत्स्थाधवलमेवत्याह को भगवत इति ।
पुण्यश्लोकैरीह्यानि कर्मणि यस्य तस्य यश सर्वतमना सर्वपापश्रुद्धिकामो न शृणुयात्को
वा करमो नात्मनेहित नात्मनीन इत्यर्थ ॥ ६ ॥

6 Who that is desirous of purifying himself would not hear the praise of the Lord ? It destroys the sins of Kali Yuga—I 1 16 (Rishis)

प्रविष्ट कर्णरध्रेण स्वाना भावसरोरुहम् ।

धुनोति शमल कृष्ण सलिलस्य यथा शरत् ॥ ७ ॥

(२ । ८ । ५ परोळित)

पतदेव वृष्टितेन स्पष्टयति । भावसरोरुह हृदयकमल कर्णरध्रेण प्रविष्ट श्रुत इत्यर्थ ।
शमल हृदयत सर्वं मल धुनोति । सलिलस्पेति । द्रव्यान्तरमिश्रणादिना कुभस्थजले
शोधितेपि तदेव केवल शुद्धति । न तु नदातडागादिगतं । स व मल कुभस्थस्पान्त
स्तिरुप्तेव नतु सर्वथा विलीयते । अतएव किञ्चित्क्षत्रे पुन शुभ्यति च । पव तपो-
दानादिप्रायश्चित्तमपि न सर्वथा सर्वेषां पाप धुनोति । किंतु सावशेष । तथा कस्यचिदेव
हृदि प्रविष्टमात्रस्तु श्रीकृष्ण सर्वेषां सर्वराप निरबरोप हरतीति अनेन वृष्टितेनोक
सलिलस्य मल यथा शरदिति ॥ ७ ॥

7 Krishna enters the hearts of His devotees through their ears (following His praise which enters their ears) until washes off its impurities just as the Sharat season (autumn) clears the water of rivers and tanks of its muddy dirt—II 8 5 (Parikshit)

श्रुद्धिर्नेणा नतु तथेह्यदुराशयाना विद्माश्रुताध्ययनदानतप
क्रियाभि । सत्वात्मनामृपम ते यशसि प्रवृद्धसच्छ्रुद्धया श्रवण-
सभृतया यथा स्यात् ॥ ८ ॥

(१ । ६ । ४ देवा)

पतदेव वृष्टितात्पर्यं स्पष्टयति देववाक्येन । श्रुद्धिरिति । हे ईश हे शृणु
दुराशयाना रागिणा विद्माउपासना विद्मादिभित्तथा श्रुद्धिर्व भवति । यथा सत्वात्मना

सतां ते तव यशसि श्रवणेन संभृतंया परिपुष्या अभिवृद्धया सञ्चृद्धया यथा स्यात् ।
तस्माद्यक्तमुक्तं को वा न शृणुयादिति ॥ ८ ॥

8. These sullied hearts of men are not as much purified by means of learning, charity, asceticism and religious practices, as they are by their ears being filled with the praise of thy glory, O worshipful Lord, that the pure souled saints listen in firm faith—XI. 6. ७ (Devas).

निवृत्ततर्पैरुपगीयमानाद्भवौषधाच्छ्रुत्रमनोभिरामात् ।
क उत्तमस्त्रीकगुणानुवादात्पुमान्विरज्येत विना पशुम्भात् ॥ ६ ॥

(१० । १ ४ । परीक्षित्)

नन्वेवमपि शुद्धिकामः शृणेतु । न तु जीवन्मुक्तं कृतार्थत्वात् । न च वंधनान्मुमुक्षुर्योगादिपरत्वादेव न च रागी विपयासंगित्वान्वेत्याह । निवृत्ततर्पैरिति विगततृण्णैर्जीव-
न्मुक्तैरपि उपगीयमानात् एवं मुक्तश्नाध्यत्वमुक्तम् । मुमुक्षुश्नाध्यत्वमाह । भवस्य
संसारस्य व्याधेः श्रोषधात् निवर्तकत्वात् । एवं रागिश्नाध्यत्वमाह । श्रोत्रे विचित्रत्वात्
मनसि रसवत्वात् अभिरामात् उत्तम श्रुतेकस्य गुणानां अनुवादात् कथातः को विरज्येत
कस्तत्कथामृतं न शृणुयादित्यर्थः । पशुम्भात् चांडालात् विना तथा ये विरज्यंते ते
चांडाला एव श्रेया इति भावः । यद्वा । अपगता शुक्रस्मात् स अपशुक्रवस्तुतो निःशोक
आत्मा तं हन्तीति संसारे पातयतोति यस्तस्मात्स आत्महेति भावः । यद्वा । अपशुक्र
परमात्मा तं हन्ति विष्णुद्वौहीत्यर्थः । यद्वा । अपशुच ऋषयः तान् हन्ति राज्ञस इति ।
यद्वा नात्राकारप्रशङ्खेषः । तथा च पशुम्भात् यज्ञपुरुषमनाराध्य स्वर्गाद्यर्थः यज्ञे पशुन् हन्ति
यस्तस्मात् वृथा वधभागिनो विना अन्येष्यश्रोतारः वधभागिन इति भावः । यद्वा पशुवो
हन्यन्तेऽनेनेनि पशुहा तद् लोष्टदंडादिः तस्मात् स लोष्टादिवत् पुरुषार्थशून्य इति-
भावः ॥ ६ ॥

9. Who would turn away from hearing the glories of the Lord unless he is a death-dealing butcher of brutes (the lowest of the low castes). The praise of the Lord is sung by saints who have no selfish ends to satisfy. It is the remedy to cure the ills of life and confers joy on the ears and hearts of those who hear it.—X. 1. 4 (Parikṣit).

को नाम तृप्येद्रसवित् कथायां भहत्तमैकान्तपरायणस्य ।
नान्तं गुणानामगुणस्य जग्मुर्यागेश्वरा ये भवपाद्ममुख्याः ॥ १० ॥

(१ । १ ८ । १४ ऋषयः)

ननु मुमुक्षुरागिणौ शृणुतान्नाम । जीवन्मुक्तस्य तृप्येदिति । रसवित् रसज्ञः मह-
त्तमानां एकान्तेन परं अयनमाश्रयो यस्तस्य कथायां । अगुणस्य प्राकृतगुणरहितस्य
गुणानां कल्पाणगुणानामन्तं ये योगेश्वरास्तेषि न जग्मुः । एनावंत इति न परिगणयां-
चक्रुः । भवः शिवः पात्रो ब्रह्मा मुयख्यो येषान्ते ॥ १० ॥

10 Who that is appreciative of spiritual flavour would feel satiated with the praising of the Lord He who is the only refuge of great saints and the depth of whose greatness has not been sounded even by Siva and Brahma —I 18 14 (Risis)

ज्ञान यदा प्रतिनिवृत्तगुणोर्मिचक्रमात्मप्रसादं उभयन्न गुणेष्व-
संग । कैवल्यलंभतपथस्त्वय भक्तियोग को निर्वृतो हरिकथासु
रति न कुर्यात् ॥ ११ ॥ (२।३।१२ शुक्र)

एव अन्यानपि अवशेषगुणान् दर्शयन् उच्चमर्थं स्पष्टयति । ज्ञानमिति । यत्र यालु
कथासु ज्ञान मनति । कीदृश । आ सर्वत् सुपुष्यादि वैज्ञानये न प्रतिनिवृत्त उपरत
गुणेर्मणा रागादीना चक्र समूहो यस्माच्चत्तेतुरात्मप्रसादश्च यन्न यातु । मन प्रसाद
हेतु गुणेषु विषयेष्वसगो वैराग्य च । उभयन्नेति पाठे इहामुन्न च गुणेष्वसग इत्यर्थ ।
कैवल्यमित्येव समत पथा यो भक्तियोग । एते भक्तियोगाद्या यतो भवन्तीत्यर्थ । निर्वृत
अवशेष मुखेन अनिर्वृतो वा ससारतापेन तामु हरिकथामु रति न कुर्यात् ॥ ११ ॥

11 In the narration of the glories of Hari one gets the knowledge which
enables him to cross the eddies of worldliness , the mind becomes serene
and renounces all attachments —II 3 12 (Saka)

आयुर्हरति वै पुसामुद्दक्षस्त च यन्नसौ ।
तस्यर्ते यत् क्षणो नीत उत्तमश्लोकवार्तया ॥ १२ ॥
तरव कि न जीवन्ति भस्त्रा किञ्चाश्वस्तयुत ।
न खादन्ति न मेहन्ति कि ग्रामपश्चात्योपरे ॥ १३ ॥
श्वरिङ्गवराहोष्टुखै स स्तुत पुरुष पशु ।
न यत्कर्णपथोपेतो यातु नाम गदाग्रज ॥ १४ ॥

(२।३।१७—१९ शौनक)

व्यतिरेके निदामाह । आयुरिति । असौ सूर्यः उद्यन् उद्गाच्छन् अस्त च यन्
गच्छन् यत् येन उत्तमश्लोकवार्तया भूयमाणया क्षणो नीतस्तस्य आयु अस्ते वर्जयित्वा
बृहैरु पुसामायुर्हरति । यद्वा य क्षण इति पाठे । तस्य अन्ने त क्षण त्रिना वशिष्टमायुर्हर-
तीत्यर्थ ॥ १२ ॥

ननु जीवनादिक पतेषा शंगणादिविमुखाना आयु फलमस्त तत्राह । तरव इति ।
ननु तेषाभ्वासो नास्ति मक्षाक्षरमकोशा । ननु तास माहायदिकनास्ति तत्राह । नखादन्ति
न मेहन्ति मेहन रेत सेक मैयुन न कुर्यन्ति । कि । यथा तद्वाद्य तथा अपरेऽश्रोतारं
पशव इति भावः ॥ १३ ॥

तदेवाह । श्रविद्वराहेति । श्रादिभिः संस्तुतः सदृशो निरुपितः । यस्य कर्ण-
पथं श्रीकृष्णः कदापि न गतः अवज्ञास्यदत्त्वात् श्रभिः कश्मलविषयासक्तत्वात् विद्वरा-
हैर्ग्रामशूकरैः कंटकघूडःखदविषयासक्तत्वात् उद्धौः । भारवहित्वात् खरैस्तुल्य इत्यर्थः
वस्तुतस्तु अधिकारित्वाद्वरिभक्तिः च्युत इति तेभ्योपयधम इति भावः ॥ १४ ॥

12-14. The sun, by his rising and setting, reduces the days of life of mortal man. He who, therefore, passes his moments without listening to the glories of the Lord, wastes them in vain. Do not bees live? Do not bellows blow the air? Do not domestic animals eat and pain? The man within whose ears Krisna has not found admission is like a beast, a camel, an ass, a dog, an unclean pig, that feeds on filth.—II. 3. 17-19 (Saunaka).

तान् शोच्यशोच्यान्विदोनुशोचे हरे: कथायां विमुखानघेन ।
क्षिणोति देवो निमिषस्तु तेषामायुर्वृथावादगतिस्मृतीनाम् ॥ १५ ॥

(३ । १५ । १४ चिदुरः)

तस्मात्कथाविमुखाः शोच्यादपि शोच्यतमा इति चिदुरवचनेनाह । तान् शोच्येति ।
ये हरे: कथायां विमुखाः न रमन्ते तान् शोच्यान् एतेषामपि शोच्यानहमनुशोचे । कथं
भूतान् अविदः सर्वशास्त्राभिप्रायानभिज्ञान् । येषि शात्वाघेन दुरदृष्टेन विमुखास्तानपि ।
कथं यो निमिषः कालो देवः सर्वेषामायुः क्षिणोति । अन्न हेतुः वृथैव वागगतिस्मृतयो
वादेहमनोव्यापारा येषाम् ॥ १५ ॥

15. I pity them, the ignorant men who by their sins are disinclined to hear the praise of the Lord. Winkless Time is robbing the strength of those who are uselessly occupied in the activities of their body, speech and mind—III. 5. 14 (Vidura).

यन्न ब्रजंत्यघमिदो रचनानुवादाद्युग्मवन्ति येन्यविषयाः कुकथा
मतिद्वीः । यास्तु श्रुताहतभगैर्नृभरात्सारास्तान् क्षिपत्यशरणेषु
तमःसु हंत ॥ १६ ॥

(३ । १५ । २२ ब्रह्मा)

न केवलं तेषां वृथायुः हानिः अधोगतिश्चेत्याह । यन्न ब्रजन्तीति । ये कुकथाः
श्रुतवन्ति । कास्ताः अघं मिनत्तीति अघमित्तस्य हरे: रचनास्युचादिलीला तस्या अनु-
वादादन्यविषयाः कामादिवार्ता मतिद्वीः मतिभ्रंशिका यास्ते यत्प्रसिद्धं वैकुंठं न ब्रजन्ति
तेषामब्रजने हेतुः । यास्तु हतभगैः नरैः श्रुताः सत्यः तान् श्रोतन् अशरणेषु निराश्रयेषु
तमस्तु नरकेषु क्षिपन्ति । हंत खेदे । कथं भूता आत्तसारः अर्थो चृणां पुरुणं याभिस्ताः ।
अतो भगवस्त्रीलाश्रोतारो वैकुंठं ब्रजन्तीति भावः ॥ १६ ॥

16. That men do not find their way to the abode of the Lord is because they hear words other than employed in the praise of the Lord, that are wicked and destructive of their good understanding. It is then misfortune that they listen to worldly gossip which rob them of their virtues and cast them in the darkness of hell where there is none to save them.—III. 15. 23(Brahma).

पानेन ते देव कथासुधाया प्रवृद्धुभक्त्या विशदाशया ये ।
वैराग्यसारं प्रतिलभ्य वोधं यथाजसान्वीयुरकुठविष्णयम् ॥ १७ ॥

(३ । ५ । ४४ देवा)

एवमभोतून् निवित्वा तमेव माव स्पृह्यति । वचनेन पानेन । देवा वैराग्य
सारो बल यस्य वोधस्य त यथावत् लभ्वा अन्वीयु प्राप्नुयु अकुठविष्णयम् वैकुठ
अंजसा सुखेन ॥ १७ ॥

17 They easily attain to the abode of Vishnu who by drinking the nectar
of thy praise swell the volume of their devotion, and who with their minds
purified, acquire knowledge whose essence is non-attachment —III 5 44
(Devas)

ये तु त्वदीयचरणाम्बुजकोशगंधं जिम्नति कर्णविवरै श्रुतिवा-
तनीतम् । भक्त्या गृहीतचरणं परया च तेषा नापैषि नाथ
हृदयाम्बुरुहात् स्वपुसाम् ॥ १८ ॥

(३ । ६ । ५ श्रहा)

कि च तेषा नित्यं भगवत्साक्षित्याद्वापि वैकुठसुखमिति ब्रह्मवाक्येनाह । ये तु
त्वदीयेति । त्वदीयचरणादेव अबुजकोशी तयोर्गंधं यश् ये कर्णविवरै जिम्नन्ति
श्रुतवातीत्यर्थं श्रुतियेवं भूयते इति श्रुतिं शदसायान्य वास पव घात तेन नीत
प्रापितं नापैषि नापयासि । ये त्वतकथाभवणं अत्यादरेण कुर्वन्ति तेषा हृदि नित्यं
प्रकाशस्त्वर्यर्थं । तथा च कि सेपाभपैक्षित्यमिति भाव ॥ १८ ॥

18 Thou dost not leave thy place from the hearts of those devotees who
enjoy the sweets of the praise of the lotus of thy feet which are wafted into the
cavities of their ears, the devotees who codillo thy lotus feet in the
fondness of their devotion —III 9 5 (Brahma)

इयं त्वत्कथामृष्टपीयूपनद्वा मनो वारणं क्लेशदावाग्निदंडघं ।
तृपानौवगादो न सर्वमारदाव न नि क्रामति ब्रह्म स्तपद्ववन्न ॥ १९ ॥

(४ । १ । ३२ सिद्धधा)

एतदेव श्रोतून् कृतार्थं यन् सिद्धानामनुभवेनाह । श्रयन्ति गति । अर्थं मनो रूपो वारणं
महामदोन्मत्तो गजं त्यत्कृपैव मृष्ट शुष्ट अमृतं तन्मयी या नदो तस्या अवगाढं प्रविष्टो
दावाग्निहृत्य सर्वतापं न स्मरति स्त न च ततो न निर्गच्छति ब्रह्मसग्रहवत् वहैक्य
प्राप्त इव । यथा ब्रह्मणो न पृथक् भवति तथा मो मनोपि त्यत्कथाभ्युपरमानन्दमम
ओतु ब्रह्मैक्यं प्राप्तो न विरमतीत्यर्थं । एतेन मुक्तितुत्यं श्रवणसुखमित्यपि दर्शितम् ॥ १९ ॥

19. Our mind may be compared to a wild elephant. Just as the latter, scorched by the forest fire and suffering from intense thirst, dives into the water of a river and does not like to come out of it, fain to forget the painful experiences of the forest fire; so our mind which, having suffered from the miseries of the world, dives into the nectarean currents of Thy glory and like one who is united in Brahma, does not wish to get out of it, lest the remembrance of his past woes rush unto him.—IV. 1. 32 (Siddhas),

वरान्विभो त्वद्वृद्देश्वराद्वुधः कथं वृणीते गुणविक्रियात्मनाम् ।
 ये नारकाणामपि सन्ति देहिनां तानीश कैवल्यपते वृणे न च ॥ २० ॥
 तदप्यहं नाथ न कामये क्वचिन्न यत्र युष्मच्छरणां ब्रजासवः ।
 महत्तमांतर्हृदयान्मुखच्युतो विघ्नस्वकर्णायुतस्मैष मे वदः ॥ २१ ॥
 स उत्तमस्त्रोक्तमहन्मुखच्युतो भवतपदांभोजसुधाकणानिलः ।
 स्मृतिं पुनर्विस्मृततत्त्ववर्त्मनां कुयोगिनां नो वितर्त्यलं वरैः ॥ २२ ॥
 यशः शिवं सुप्रव श्यार्थं संगमे यदुच्छया चीपशृणोति ते स्तकृत् ।
 कथं गुणज्ञो विश्वेद्विना पशुं श्रीर्थत्प्रबद्धे गुणसंग्रहेच्छया ॥ २३ ॥

(४। २०। २३—२६ पृष्ठः)

वस्तुतस्तु ततोपि अधिकमिति पृथुप्रार्थनेनाह । चतुर्भिः । वरान्विति । हे
 विभो वरदानां ब्रह्मादीनामीश्वरात् वरप्रदात् त्वतः वरं दातुमुद्यतादपि सकाशाद्वुधः
 कथं त्वरान् वृणीते । कीदृशान् गुणैः विक्रियत इति गुणविक्रियोहंकारः स एवात्मा,
 येषां तेषां ब्रह्मादीनां संबंधिन इत्यर्थः । देहाभिमानिनां भोग्यानिति वा तेज्वाविष्टो वुध एव
 न भवतीत्यर्थः सुलभत्वात् ज्ञगुप्तितत्वात् अपीत्याह य इति वुध एवाहमपि न वृणे
 इति समुच्चयाय चकारः ॥ २० ॥

कैवल्यपते इति संबोधनात् कैवल्यं विद्यतीति मा शंकीरित्याह । तदप्यहमिति
 महत्तमानामंतर्हृदयात् मुखद्वारेण निर्गतो भवतपदांभोजे मकरंदो यशश्वरणादिसुखं
 यत्र नास्ति तादृशं चैतत् कैवल्यं तर्हि तत् क्वचित्कदाचिदपि न कामये । तर्हि किं काम-
 यसे तदाह यशः श्वरणाय कर्णायुतं विघ्नस्य । ननु कोप्येवं न वृत्तत्वान् किमन्यचिंतया
 ममत्वेषपव वर इति ॥ २१ ॥

ननु कैवल्याभावे रागद्वेषाद्याकुलानां श्वरणसुखमपि न स्यादित्याशंक्याह । स
 उत्तम श्लोक इति । भवतपदांभोजसुधायाः कणो लैशः तत्संबंधी योगनिलः स एव दूरादपि
 किंचिद्यशः श्वरमात्रमपि इत्यर्थः । चिस्मृतं तत्त्वचर्त्म यैः कुयोगिभिः तेषामपि पुनः स्मृतिं

आत्मज्ञान वितरति । अतो न यजु मकाना रागादिसंभव अतो नेस्माकं सारप्राहिणा-
मन्यैर्दीरल अगणसुखेष्वेष मोक्षादिसर्वद्युगान्तमर्थादिति भाव ॥ २२ ॥

ननु भवति मुक्तिक्षमेऽप्त अत फल विहाय साधने भवत कोऽयमप्रहस्तप्राप्त ।
यश इति । हे सुअप्त मगलकोत्ते ते शिव यश सता संगमे य सकृदपि यदच्छ्रुत्यापि
उपगृह्णोति गुणशक्तिस पशु विनान्य फथ विरमेत् गुणातिशय सूचयति । और्यश
एव प्रकर्षेण वद्वे चृतवती । गुणाना सर्वपुरुषार्थना संग्रह स्त्रिमस्समाहर तदि-
च्छ्रुत्य ॥ २३ ॥

20-23 O Lord, the foremost of bestowers of boons how could a wise man beg a boon from Thee ? How can I, O bestower of Moksha, beg boons from you such as are hindered after by ordinary folks who deserve a place in hell Even Moksha is not the object of my desire where there is no nectar of the lotus of Thy feet dropping from the lips of saints The boon that I pray for is to give me a myriad of ears (to hear the music of Thy prays) O glorious Lord, the breath of saints whistling the spray of the nectar of Thy lotus feet reminds misguided wretches of the truth that they have forgotten We do not want any other boon than the privilege of hearing Thy prays O Show of auspicious glory, the man that hears even once incidentally Thy prays in company of Thy worthy votaries would never cease from the pleasure he derives from it, unless he is a voracious brute and has not the sense to appreciate it —IV 20 23 26 (Pṛithu)

तस्मन्महन्मुखरितामधुभिज्ज्वरित्रपीयूपशेषसरित परित
त्ववन्ति । ता ये पित्रत्यवितृपो नृपगाढकर्णं स्तान्न स्पृशत्यश्रान-
तृहृभयशोकमोहा ॥ २४ ॥

एतैरुपद्रव्यो नित्य जीवलोक स्वभावजै ।

न करोति हरेन्नून कथामृतानिधौ रतिम् ॥ २५ ॥

(४।२४।४० ४१ नारद)

ननु तेज्वपि छुतिपासादिक प्राणिमानघम्म फथममु भक्त न वाधेत तथा
सति कुत अवणसुप तस्मान्मोक्ष एव निषपद्रव्य अभ्यानिति । नेत्याह नारदव्यवनेन ।
तस्मिन्निति । तस्मिन्नामुसगमे महद्विर्मुखरिता कीर्तिता मधुभिदश्चित्रमेव पीयूष
तदेव शिष्यत इति शेषो यामु असाराशारहिता शुद्धा अमृतवाहिन्य इत्यथ । अवितृप अल
बुद्धिशून्या सत गाढे सावधानै कर्णै चें ता सरित पिषति सेवते । अशनशब्देन
छुक्षवते अशनादयस्नान श्वरूपंति । अवणर्दितकाश वाधन्त इत्यथ ॥ २४ ॥

तर्हि सद्य तत्कथामेव फिमिति न श्रुण्यति तत्र इ । एतैरिति । एतैरुतिपासा-
दिभि उपद्रव्य पोषित कथामृतमेव अहृत्यत्वाहु दुर्लभत्वाद्वा निधि । तत्रायमर्थं । याव
दकुतश्चित्तरुपामहिमान शास्त्रा कथचिदपि न शृणोति तावत् चुधादिभिर्यात्यत एव
भयणामासेनापि शातरसो जातरति पश्चात्र वाय्यत इति ॥ २५ ॥

24-25. In the company of saints flow the streams of nectar of the praise of Madhusūdana (Kṛiṣṇa the killer of the demon Madhu). They who drink that nectar are not affected by hunger, thirst, fear, grief and destruction. Men being constantly disturbed by their passions and wants, have no inclination to taste the nectar of the praise of Hari.—IV. 29. 40-41 (Nārada).

नैषातिदुःसहा क्षुन्मां त्यक्तोदमपि वाधते ।

पिवंतं त्वन्मुखांभोजच्युतं हरिकथामृतम् ॥ २६ ॥

(१० । १ । १३ परीक्षित्)

एतदेव परीक्षिदनुभवेनाह । नैषेति । त्यक्तोदकस्यापि मम हरिकथामृतपाननिमित्तं
जीवनं तदुपरमे सद्य एव जीवनं न स्यात् ॥ २६ ॥

26. This hunger which is hard to bear and this thirst, does not oppress me much, because I am drinking the nectar of the praise of the Lord Hari which is dropping from thy lips.—X. 1. 13 (Pañksit),

Note—King Pañksit, grandson of Ajuna of Mahabharata fame, was wholly engaged in hearing the Bhāgavata for seven days without food and drink and was patiently awaiting his death. Tiksaka, the serpent, approaching him in disguise, bit him fatally. Pañksit had been cursed by a Rishi son round whose father's neck the king, when hunting in the woods, had indignantly placed a dead serpent because the Rishi immersed in his meditation, did not respond to the call of the king who suffering from intense thirst was in need of water which he wanted.

तमोपयातं प्रतियंतु विप्रा गंगा च देवी धृतचित्तसीशे ।

द्विजोपसृष्टः कुहकस्तक्षको वा दशत्वलं गायत्रि विष्णुगाथाः ॥ २७ ॥

(१ । १४ । १५ परीक्षित्)

किं च हरिकथारसिकस्य मरणोदपि भयं न भवतीति परीक्षितप्रार्थनैवाह ।
तमोपयातमिति । तं मा मां उपयातं शरणागतं विप्रा भवन्तः प्रतियंतु जानन्तु देवी देवता-
रूपा गंगा च प्रत्येतु । द्विजोपसृष्टः द्विजप्रेरितः कुहको मायावी तक्षको दशनु वा शब्दः
प्रतिक्रिया नादरे । कुहकोन्यः सर्पो वा । विष्णुगाथाः कथाः ॥ २७ ॥

27. O Brahman, know that my heart is fixed on the Lord in whom I have taken refuge. Let the goddess Gaugā also know it. Ye go on praising the Lord. Let the treacherous serpent Takṣaka, set on by the Brāhmaṇa, bite me. I do not care it.—I. 19. 15 (Pañksit).

अन्येषां पुण्यश्लोकानामुद्दामयशसां सताम् ।

उपश्रुत्य भवेन्मोदः श्रीवत्साङ्कस्य किं पुनः ॥ २८ ॥

(३।१४ ।३।सूतः)

न चैतदसभायितमिति कैमुतिकन्यायेनाह । अयेषा तद्वकानामेव उपश्रुत्य
कथामिति प्रकरणार्थः । मोदः सर्वतापोगतिपूर्वक आनन्द ॥ २८ ॥

28 One feels joy when he hears the praise of holy and eminent saints. Much more would he rejoice in the praise of Him (Viresh) who bears on his body the mark of Srinivasa — III 19 31 (Suka)

Note — A white mark of the root of hair which Visnu bears on his breast

तस्माद्गीमन्कथा पुण्या गोविदचरिताप्रिताम् ।

महत्पुण्यप्रदां* यस्माद्छृणुष्वनुपसन्तम् ! ॥ २६ ॥ (शुक) ॥

नानुतृप्ये जुपन्युष्मद्वचो हरिकथामृतम् ।

संसारतापनिस्तप्तो मत्येस्तत्तापभेषजम् ॥ ३० ॥

(११ । ३ । २ विदेह)

तदेवं श्रुकथाक्षयेनोपसहरति । तस्मादिति । यस्मात्सारनिवतकं पुण्य ददातीति
महापुण्यप्रदात्तस्याचार्ण कथा शृणुष्व नुपसन्तम परीक्षित् ॥ २६ ॥

तदेव महापुण्यप्रदत्त्वं जनकथाक्षयेन स्पष्टप्रतिति । ननु तुप्य इति । सप्तातापैनिं-
तरं तसोह तस्य तापस्य भेषज हरिकथामृतहप युग्मद्वचो ज्ञुपमाणो नानुतृप्यामि
संसारतापद्वरणे कारणातरामायादिति भाव ॥ ३० ॥

29 30 Listen, O King, to the praise of the Lord's deeds for it sanctifies
the hearers (Suka). I am not satisfied with the nectar of the praise of the
Lord as I hear your words. I am afflicted with the miseries of the world and
His praise is the balm to the afflictions of men — XII 3 2 (Vidéha)

**स्सारसिधुमतिदुस्तरमुचितीपौर्वान्य एलवो भगवत् पुरुषो-
स्य । लीलाकथारसनिपेक्षनमतरेण पुसो भवेद्विविध-
दुखदवार्दितस्य ॥ ३१ ॥**

(१२ । ४ । ६० शुक)

तदेवाह संसारसिधुमिति । विविधदुखमेव दग्धो दागानल तेनादितस्य
पीडितस्य अत उचितीयों पुसो भगवतो या लीला तासा या कथा सैव रस
तञ्जिपेक्षनमतरेणान्य सूब उच्चरणसाधन भवेत्तथा च उगायातरासभवात् । तद्वक्ता-
श्वरणमेव यथाशक्ति निपेत्यमित्यर्थ ॥ ३१ ॥

31 There is no other ship to carry to the other side of the ocean of life—
so hard to get across—than the hearing of the playful adventures of the Lord.
Nor is there any balm like it to soothe the pain of the person scorched by the
forest fire of life — XII 4 40 (Suka)

* तस्मादीश इति पाठान्तरम् ।

कुतोऽशिवं त्वच्चूरणाम्बुजासवं महन्मनस्तो मुख निःसृतं क्षचित् ।
पिचंति ये कर्णपुटैरलं प्रभी देहंभूतां देहकृदस्मृतिश्छिदम् ॥ ३२ ॥

(१० । ६३ । ३ युधिष्ठिरादयः)

ननु अज्ञाननिवृत्या हि संसारनिवृत्तिभवति कथं कथाश्रवणमात्रेण । सत्यं अज्ञाननिवृत्युपायांतराणां वद्युविप्रप्रसन्नतात् सापि श्रवणेनैव निधनीति युधिष्ठिर-वचनेनाह । कुतोऽशिवमिति । महतां मनस्तः स्तम्भात् मुखद्वारतो निःसृतं क्षचित् कदाचित् देहभूतां देहधारिणां देहकृदासास्मृतिश्च अविद्यातां द्विनक्तीति तथा । देह-कृदीश्वरः तद्विषयाज्ञानद्विदं वा ॥ ३२ ॥

32. How can evils affect them who drink to their fill the nectar of the lotus of thy feet that springing from the hearts of saints and issuing from their lips puts an end to the ignorance of men that is the cause of their repeated births.—X. 83. ३ (Yudhis̄thīna).

विभ्यस्तवामृतकथोदवहार्स्त्रिलोकवाः पादावनेजसरितः श्रम-
लानि हंतुम् । आनुश्रवं श्रुतिभिरं द्विजस्मंगसंगैस्तीर्थद्वयं शुचिप-
दस्त उपरूपृशंति ॥ ३३ ॥

(११ । ६ । १६ देवः)

नन्वज्ञाननिवृत्तिर्वानसाध्या कथं कथातः स्यात् । सत्यं विमलान्तःकरणे ज्ञानो-
दयः तद्वैमल्यं कथात् इत्याह । देववाक्येन विवर्यस्तवेति । तव अमृतरूपा या कथा
तदेव उदं उदकं वहंतीति तथा कीर्तिनदयः तथा पादावनेजसरितो गंगाद्याश्च त्रिनोक्याः
शमलानि हन्तुं विभ्यः समर्थाः । केन प्रकारेण आनुश्रवं गुरोरुच्चारणं मनुश्रूयत इत्यनु-
श्रवो वेदः तत्र भवं कीर्तिल्पं तीर्थं श्रुतिभिः श्रवणेन्द्रियैः अंग्रिजं गाङ्गं च अङ्गसंगैः एवं
शुचिपदः स्वाश्रमश्रमस्थानं तव तीर्थद्वयसु रस्त्रृशंति सेवन्त इति ॥ ३३ ॥

33. The stream of the nectar of thy praise and the stream that flows from thy feet (the Gāngā, both of them have the power to destroy the sins of the world. This is the reason why holy men make use of these two holy streams; the one of praise of the Lord as sung in the Vedas, the other Gāngā, that flows from His feet, the eaus make use of the one, and the other washes the body in ablution.—XI 6. 19 (Devas).

तव विक्रीडितं ब्रह्मन् नृणां परममंगलम् ।

कर्णपीयूषमास्वाद्य त्यजत्यन्यस्त्रृहां जनः ॥ ३४ ॥

(११ । ६ । ४४ उद्घवः)

षष्ठुतस्तु कथाश्रवणं साद्यादेवज्ञाननिवर्तकमित्याह उद्घववाक्येन । द्वाष्याम् ।
तवविक्रीडितमिति विक्रीडितं लीकां कर्णपीयूषं आस्वाद्य श्रुत्वा अन्यस्त्रृहां अत्येषु साध्य-
साधनेषु स्त्रृहां त्यजन्ति ॥ ३४ ॥

* अर्यं भावः । यावत्तावद्रसासेवादरताः पीढूपे आस्वादिते यथा सर्वं तज्ज्वलकद्वजादिं रसं
त्यजन्ति । तद्वदिति । अधिकः पाठः ॥

34 O Kṛiṣṇa, thy sportive adventures are conspicuous to men. Having tasted the sweets of thy praise they lose relish for every other thing.—XI 6 44 (Uddhava)

वयं त्विहमहायोगिन् भ्रमंतः कर्मवर्त्मसु ।

त्वद्ग्रात्या तरिष्यामस्तावकैदुर्स्तरं तम् ॥ ३५ ॥

(१२।६। भ्रम उद्धव)

किं च द्यत्विति । कर्मवर्त्मसु कि कर्म किमकर्मेति तायकै त्वद्ग्रात्या त्वच्छवणेत्यर्थ । तम स विलासमज्ञान तरिष्याम ॥ ३५ ॥

35 O great Yogi, we who have been wandering in the paths of Karma will (now) cross the region of darkness by hearing Thy praise in company with Thy devotees.—XII 6 48 (Uddhava)

तावत्कर्मणि कुर्वीत न निर्विद्येत यावता ।

त्वत्कथाश्रवणादौ वा श्रद्धा यावत्त जायते ॥ ३६ ॥

(११।२०। ६ श्रीकृष्णः)

न विचारेण कर्मकर्मनिर्णय कियतां अन्यथा तत्यागे दोष स्यान्तेत्याह । भगवद्गुरुप्रयेन तावत्कर्मणीति न निर्विद्येत न भोगेभ्यो विरज्येत तावत्सर्गादिफलानि कर्माणि कुर्यादेव विरक्तस्तु नित्यनैमित्तिके पत्रकुर्यादित्यर्थ । यदा तु मतकथाभवणादौ आदिशब्देन नामभवणादिभद्रा जायते तदा तद्विरोधित्वात् कर्माणि त्यजेदेव ॥ ३६ ॥

36 Let worldly vocations be pursued so long as one is not disgusted with the world, or so long as faith has not been generated in the hearing of my praises —XI 20 9 (Śrī Kṛiṣṇa)

कर्मण्यस्मद्बन्नोश्वासे धूमधूमात्मना भवान् ।

आपाययति गोविदपादपद्मासवं मधु ॥ ३७ ॥

(१।१८। २ शौनकः)

एतदेव विरक्ताना शौनकादोना वचनेन हरषयति कर्मण्यस्मिन्निति । अस्मिन्कर्मणि सत्रे अनाश्रासे अविश्वसनीये धैगुण्याद्युल्येन फलनिध्यामावात् । धूमेन धूमो विवर्ण आत्मा देहो येषा तेपामिस्माक तानस्माद् इत्यर्थ । कर्मणि पष्ठो । आसव भकरद मधु मधुरम् ॥ ३७ ॥

37 In this sacrifice whose rewards are uncertain, you, sir, have feed us to the fill with the nectar of the lotus feet of Govinda.—I 18 2 (Sonnaka and other Rasis)

Note—The Risi Sonnaka and his companions gave expression to their thankful ness to Śūta the reciter of the Purāṇas. They veined Hari Kathā (the narration of the adventures of Hari) higher than the religious sacrifices in which they were engaged.

श्रुतस्य पुंसां सुचिरप्रवस्य नन्वंजसा सूरिभिरीडितोर्थः ।
तत्तद्गुणानुष्रवणं भुकुंदपादारविंदे हृदयेषु येषाम् ॥ ३८ ॥

(३ । १३ । ४ विदुरः)

तस्माद्विवेकिना भगवत्कथाभवणमेव कर्तव्यमितरथा पाठादि व्यर्थं स्यादित्याइ ।
श्रुतस्येति पुंसां श्रुतस्य अध्ययनस्यायमर्थः प्रयोजनं ईडितः कथितः । तत् भगवतः पादार-
विंदे हृदयेषु येषां तेभ्यो भक्तेभ्यो विष्णोस्तद्गुणानां अनुश्रवणम् ॥ ३८ ॥

38. The fruit of acquiring learning with laborious studies is the hearing
the praise of Viṣṇu from men who treasure in their hearts the lotus feet of
Govinda. Wise men have praised this use of learning.—III. 13. 4 (Vidura).

छिन्नान्यधीरधिगतात्मगतिर्निरीहस्तत्त्यजेऽद्विनदिदं वयुनेन
येन । तावन्न योगगतिर्भिर्यतिरप्रमत्तो यावद् गदाग्रजकथासु रतिं
न कुर्यात् ॥ ३९ ॥

(४ । २३ । १२ मैत्रेयः)

एवं योगिनामपि इदमेष कृत्यभिति मैत्रेयवचनेनाह । छिन्नान्यधीरिति । छिन्ना
अन्यधीर्देहात्मबुद्धर्यस्य यतोधिगतात्मगतिः अतएव निरीहः प्राप्तासुसिद्धिषु निः स्पृहः येन
घोयुनेन ज्ञानेन इदं संशयपदं अच्छ्रुनत् चिच्छ्रेद तत् तत्यजे त्यक्तवान् तत्प्रयत्नादप्युपररा-
मेत्यर्थः । तस्य योगसिद्धिष्वपि निःस्पृहत्वं युक्तमेवेत्याह । योगगतिभिः तावन्नाप्रमत्तः
किंतु प्रमत्तौ भवति । यावत् तस्य श्रीकृष्णस्य कथासु न रतिः तासु न लोभो जात
इत्यर्थः ॥ ३९ ॥

39. He had severed the bonds of ignorance which ties man to the belief
that his body is identical with his 'soul'. He had attained the knowledge of
Self. He had no desire for *Siddhis* (supernatural powers.) He did not apply
himself to thoughts of a controversial nature by which he cleared his doubts.
The ascetic diligently applies himself to Yoga practices so long as he has not
developed a taste for hearing the praise of Kṛiṣṇa—IV. 23. 12 (Maitreya).

Note—The above describes the condition of the mind of the Royal sage Pṛithu
just before his death when he gave preference to the hearing of the glories of the
Lord to all other pursuits.

तव कथामृततप्तजीवनं कविभिरीडितं कल्पषापहम् ।

श्रवणमंगलं श्रीमदाततं भुवि गृणन्ति ये भूरिदा जनाः ॥ ४० ॥

(१० । ३१ । ५ गोद्यः ॥)

ननु कस्मादन्यन्त्र निःस्पृहत्वं युक्तं यस्माद्गवतः कथाश्रवणातिरिक्तो लाभो
नास्तीति गोपीनां वचनेनाह । तत्र कथेति । कथैवामृतं अत्र हेतुः तप्तजीवनं । प्रसिद्धामृता-
कुल्कर्षमातुः । कविभिर्ब्रह्मविद्विरपि ईडितं स्तुतं देवभोग्यं त्वमृतं तैस्तुच्छ्रीकृतं किंच-

कलमपापह काम्यकर्मनिरसन तत्त्वमूर्त्तं नैवभूत । किञ्च भवणमंगल अवणमाणेण मगालमद
न त्वजुष्टानापेक्ष कि च श्रीमत् सुशांतम् । तचु मादक । पवभूत त्वत्कथामूर्त आतत
यथा भवति तथा भुवि ये गृणति निरूपयति ते जनाः भूरिदाः बहुप्रदाताराः । ततोधिको
द्वाता नास्तीत्पर्य । तथाच य शावयति तस्याप्यल्पो लाभो नेति भाव ॥ ४० ॥

40 The nectar of thy praise is life to the afflicted Poets eulogize it
It destroys sins, it is beneficial to those who hear it They who sing thy praise
and spread thy glory on the earth, scatter spiritual gifts in profusion.—X. 31, 9
(Gopis)

नहि भगवत्त घटितमिदं त्वदूदर्शनान्नणामखिलपापजय ।

यद्वाम सकृच्छुवणात्पुक्षशोपि विमुच्यते साक्षात् ॥ ४१ ॥

(६ । १६ । ४४ चित्रकेतुः)

अत्र हेतुमाह । नहोति । हे भगवन् त्वदूदर्शनात् यत् नूराणां अखिलस्य पापस्त्व जयः ॥
इदं अघटित न किन्तु युक्तमेव यत् यस्य ते भास्तः सकृदपि पक्वारमपि भवणात् पुक्ष-
शशांसालोपि साक्षात्तेनैव शरोरेण विमुच्यते सर्वतः पूर्वो भयति ॥ ४१ ॥

41 O Lord it is nothing impossible that at thy sight men should get
rid of their sins By once hearing thy name even the Chandala (an untouchable
low caste member of the Hindu community) is saved.—VI. 16 44 (Uchit-
akata)

को नाम लोके पुरुषार्थसारवित् पुरा कथानां भगवत्कथासुधाम् ।
आंपीय कर्णाजलिभिर्भवापहामहोविरज्येत विना नरेतरम् ॥ ४२ ॥

(३ । १३ । ४५ मैत्रेय)

नन्देष्वमपि सर्वपावनत्वमायात नहु लाभाधिकत्वमित्यत आह को नाम लोके
इति । पुरुषार्थात् सारवित् पुरा कथानां पूर्वे । क्रियमाणानां कथानां भल्ये भगवतः
कथासुधा भवापहा सत्तारनिष्ठतिंकां । निरेतरं पशु विना को विरज्येत कोन शृणुयादि-
र्ष्यथे ॥ ४२ ॥

42 Who that knows the best of the aims of life, who that has drunk
the nectar of the narrations of the glorious deeds of the Lord, the hearing of
which puts an end to the miseries of continuous incarnations—who would not
prefer it to the many (secular) narratives chronicled in old writings, or would
cease from hearing it, unless he is other than a man (i.e., a boast)?—III 18.
49 (Maitreya)

नूनं दैवेन निहता येचाच्युतकथासुधाम् ।

हित्वा शृणवन्त्यसद्गाथां पुरीषमिव विहृन्मुज ॥ ४३ ॥

(३ । ३२ । १६ कर्पिल)

* एष इति पाठान्तरम् ॥

किं च ये भगवत्कथां हित्वा असद्गाथां शृणुवंति ते पशुष्वपि अधमा इत्याह ।
नूनमिति । चकारस्त्वर्थः । ये तु अच्युतकथासुधां हित्वा असत्कथां विषयवार्ता॑
शृणुवंति ते नूनं निश्चितं दैवेन विधात्रा प्रतिकूलं श्रोत्रं दत्त्वा निहताः विद्विता॒ तेषां
षाधिर्यमेव श्रेय इति भावः यद्वा निहताः सर्वपुरुषार्थशून्याः कृता असत्कथाभवणादरे
दृष्टान्तः विडभुजः शकरादयः ॥ ४३ ॥

43. Verily are they cursed by the gods who cast aside the nectar of the
praise of Achyuta to listen to wicked stories. They are like the swine that
take delight in feeding on filth.—III. 32. 19 (Kapila).

यस्तूत्तमश्लोकगुणानुवादः संगीयते भीश्णमंगलघनः ।
तमेव नित्यं शृणुयादभीक्षणं कृष्णोऽमलां भक्तिमभीप्समानः ॥४४॥

(१२ । ३ । १५ शुकः)

तस्मादसत्कथां विहाय भगवत्कथा अवणमेव कर्तव्यम् । तदेव हि परमाभक्तिरि-
त्याह ॥४४स्तूत्तमेति । गुणानुवादः संगीयते केनापि । तु शब्दः असद्वात्मात्रव्यवच्छे-
दार्थः । अभोक्षणं अमंगलमः सकृदगीतोपि वारं वारं विघ्ननिवर्त्तकः । तं शृणुयादेवनित्यं
पृथ्यहः तत्रापि अभीक्षणं वारं वारं । अमलां कामादिरहिताम् ॥ ४४ ॥

44. Kṛiṣṇa's glorious deeds sung constantly, confer well-being to those
that hear them. If any one is desirous to attain to Kṛiṣṇa's devotion, let him
unceasingly hear His praise.—XII. 3. 15 (Suka).

इत्थं परस्य निजवर्त्मरिरक्षयात्तल्लीलातनोस्तदनुरूपविडंवनानि ।
कर्माणि कर्मकषणानि॒ यदूत्तमस्य श्रूयादमुष्य पदयोरनुवृत्तिमि-
च्छन् ॥ ४५ ॥

(१० । ६० । ४४ शुकः)

इतिश्रोमत्पुरुषोऽस्मचरणारविंदकृपामकरंदिविः दुप्रोन्मीलितविवेकतैरभुक्तपरम-
हंसविष्णुपुरोग्रथितायां श्रीभगवतामृतानिधलब्धश्रीभगवद्गक्ति-

रत्नावल्यां चतुर्थं विरचनम् ।

एवं प्रकरणार्थमुपसंहरति । इत्थमिति । इत्थं उक्तप्रकारेण निजवर्त्मनः भगवद्गर्म-
मार्गरिरक्षया रक्षणेच्छुया आत्मा गृहोता लीलातनवः रामकृष्णावतारा येन तस्य भगवतः
श्रीकृष्णस्य कर्माणि तदनुरूपाणि तत्तदवतारसद्शानि विडंवनानि अनुकरणानि येषु तानि
अंशुयात् शृणुयात् कर्मकषणानि श्रोतुः कर्मनिवर्तकानि । अमुष्य य उत्तमस्य अनुवृत्तौ
सेवायां यस्येच्छा । स तत्कथामेव शृणुयादिति भावः ॥ ४५ ॥

इतिश्रीटीकायां कान्तिमालायां चतुर्थं विरचनम् ॥

45. Let people desirous of reaching His abode, hear the deeds of the
Supreme Deity who had assumed the human form in the person of Kṛiṣṇa for
the preservation of true religion (among mankind). By hearing them man
is freed from the evils of his bad acts (and gets Mokṣa).—X. 90. 49 (Suka).
Here ends the Fourth String of the Necklace of Devotion.

THE FIFTH STRING OF THE NECKLACE OF DEVOTION

(Note — This section deals on the hymning of the praise of Lord)

अथ पञ्चमं विरचनम् ॥

इद हि पुसस्तपस श्रुतस्य च स्त्रिष्टस्य सूक्तस्य च बुद्धिदत्तयो ।
अविच्युतोऽर्थं कविभिर्निरूपिनो य उत्तमश्लोकगुणानुवर्णनम् ॥१॥

(१।५ । २२ नारद)

अथ कीर्तन निरूपयितु विरचनमारभते तत्र सबधमेषु हरिकीर्तन अष्टमित्यभिमेत्याह । इदमिति । श्रुतादयो मावे पिण्डा । श्रुत घेवाध्ययनम् । रिघष्ठ वागादिसूक्त ऋचादि जपो धाक्षोशल धा । बुद्धिपरिचारेण निश्चयसामर्थ्यं दत्त दानं पतेषां इष्वमेवाविच्युतोर्थं । नित्यं फलं किं तत् उत्तमश्लोकस्य गुणानुवर्णनं यद्ये कीर्तयति तैः सर्वं जन्मान्तरे कृतमिति योद्धव्यम् । ये भगवान् न कीर्तयन्ति तेषामेतत्सर्वं व्यर्थमिति भाषा ॥ १ ॥

1 Prophets and poets have said that the unfailing fruit of man's religious penances, sacrifices, learning wisdom and charity is his giving himself up to the praising of the excellencies of Him of the highest name.—I 5 22 (Nārada)

मृपा गिरस्ता ह्यसतीरसत्कथा न कथयते यद्युभगवानघोषज ।
तदेवे सत्यं तदुहैव मगलं तदेव पुण्यं भगवद्गुणोदयम् ॥ २ ॥
तदेव रम्यं रुचिरं नवं नवं तदेव शश्वन्मनसो महोत्सवम् ।
तदेव शोकार्णवशोषणं नृणा यदुत्तमश्लोकयशोऽनुगमेयते ॥ ३ ॥

(१२ । १२ । ४४—५० सूत)

एतदेव कीर्तनफलं दर्शयन् स्पष्टयति द्वाम्याम् । मृपा गिरस्ता ह्याम्यार्था मृपा गिरमिथ्यापदाद् असती असतीं चा कथास्ता यत् यात् उत्तमश्लोकस्य शशोऽनुगमयत इति ॥ २ ॥

यत् तदेव सत्यं तदेवहि मगल । ह इति हय । भगवद्गुणानां पेत्यर्थादीनां कीर्तयिति अभ्युदयो यस्मात् । नवं नवं यथा भवति तथा रुचिरं रुचिप्रदं मह उत्सवो यस्मात् ॥ ३ ॥

2 Those words are uttered in vain, that talk is wicked which do not relate to Adhoksaja (Visnu). That is true, blessed and worthy speech which gives expression to the excellences of the Lord

3 It is lovely, it is ever new, it is the constant festival of the heart; it dries the ocean of grief, viz., the praise of the glories of the Lord—XII 12, 49-50 (Sūta)

श्वापन्नः संसृतिं घोरां यज्ञास विवशो गृणन् ।

ततः सञ्चो विमुच्येत यद्द्विभेति स्वयं भयम् ॥ ४ ॥

(१ । १ । १४ शौनकाद्यः)

न चैतानि श्रसंभावितानि यतो यज्ञाममात्र हीर्तनेन मुक्तिरपि साथ्यत इति । संसृ-
तिमापन्नः प्राप्तः ॥ विवशोपि गृणन् । ततः संसृतेः । अत्र हेतुः यद्यनो नामनः भयमपि स्वयं
विभेति ज्ञालोपि ॥ ४ ॥

4. Imprisoned in the meshes of worldliness, the man is set free at once if he hymns the name of the Lord. For terror—Death—is himself afraid of the Lord.—I. 1. 14 (Saunaka).

न् यद्वच्छिच्चत्रपदं हरेर्यशो जंगतपवित्रं प्रगृणीत कर्हिचित् ।

तद्वायसं तीर्थमुशन्ति मानसा न यत्र हंसा निरमन्त्यशिक्क्षयाः ॥५॥

तद्वाग्विसर्गै जनताघविलवो यस्मन्प्रतिश्वाकमवद्वत्यपि । नामा
न्यनन्तस्य यशोंकितानि यच्छुणवन्ति गायंति गृणंति साधवः ॥६॥

(१ । ५ । १० —११ नारदः)

तस्माद्वासुदेव विषयकत्वाद् वाक्चातुर्यादि वर्थमिति युक्तमुक्तमित्याह यद्वच्च
इति । विश्रद्मपि यद्वचो हरेर्यशो न् प्रगृणीत तद्वायसं तीर्थं काकतुलयानां रतिस्थानं
उशन्ति मन्यन्ते कुतः मानसा सत्वप्रधाने मनसि वर्तमाना हंसा साधवः यत्यो यत्र न
निरमन्ति नितर्णा न रमन्ते । उशिक्क्षयाः उशिक् कमनीयं ब्रह्माख्यं क्षयो निवासो येषां ते ।
यथा प्रसिद्धा हंसामानसे सरसि चरंतः कमनीयपद्मखंडनिवासाः त्यक्तविचित्रान्नादियुक्ते-
पूर्विष्टुष्टगते कामकीडास्थाने न रमन्ते इति ॥ ५ ॥

विनापि पदचातुर्यं भगवत्प्रधानं वचः पवित्रमित्याह । तद्वाग्विसर्गं इति । स
चासौ धारिवसर्गः वाचःप्रयोगः । जनानां समूहो जनता । तस्याद्यं प्रावयति नाशयतीति ।
सर्थो यस्मिन् वाग्विसर्गं अवच्छवत्यपि अपशब्ददियुक्तेषि प्रतिश्वाकमनन्तस्य यशसा
अङ्गितानि नामानि भवन्ति तत्र हेतुः यत् यानि नामानि साधवो महान्तः वक्तरि सति
श्रुणवन्ति । श्रोतरि सति गृणंति । अन्यदा तु स्वयमेव गायंति कीर्तयंतीति ॥ ६ ॥

5-6. However picturesque the words and style may be of a piece of composition, the wise compare it to the pool in which crows sport. The swans of the Mānas a lake do not find delight there, being the dwellers in a beautiful home.

That speech is the destroyer of the sin of him who uses it which, though not composed according to the rules of poetics, contains the name of the Lord. Such a speech the saints like to hear, to utter and to chant.—I. 5. 10-11 (Nārada).

Note—Freed from the tangle of figure of speech, the verse means that saints who delight to dwell in sacred places amid holy surroundings, find no pleasure in profane speeches and writings, however eloquent and adorned by poetic art.

ततोन्यथा किचन यद्विवक्षत पृथक्कृशा तत्कृतरूपनामभि ।
न कर्हचित् क्वापि चदु स्थिता भतिर्लभेतवाताहतनैरिखासपदम् ॥७॥

(१ । ५ । १४ नारद)

कि च हरिकीर्तन विना कदापि चित्त तस्याभिमुख न भवनीत्याह । ततोन्यथेति
ततः उरुकमचेष्टितात् पृथक् दृश अतप्यान्यथा प्रकारान्तरे यत्किञ्चिद्यर्थात् विवक्षतः
पुरुषस्य तया विवक्षया कृतै स्फुरितैर्लपेनामभिष्व वक्तव्यतेनोपस्थितैः दुर्जिता अन-
धिक्षिता सती भति कदाचित्कापि विषये आहश्च ज्ञान न छमेत वा तेनाहता आधूर्णिता
नीरिष्य ॥ ७ ॥

7 The mind that dwells not on the deeds of Heri but desires to narrate
other matters and being thus wroogly employed in the description of scenes and
names of useless things, gets distracted and finds no haven of rest like a ship
tossed by a storm —I 5 14 (Nārada)

प्रगायत स्ववीर्याणि तीर्थपाद् प्रियम्रवा ।

श्वाहूत इव मे श्रीघ्रं दर्शनं याति चेतसि ॥ ८ ॥

(१ । ६ । ३४ नारद)

हरिकीर्तनात् सधो भगवति परमानन् पथ भति सिरा भवतीति भारदाङ्गु-
भवेनाह प्रगायत इति । तीर्थपादो भगवान् । प्रियम्रवा प्रियकोर्ति चेतसि दर्शनं पाति
प्रकाशते आहूतो यथा तद्वित्यर्थं ॥ ८ ॥

8 The Lord whose very feet constitute a holy shrine, so loves to hear
his glories that he makes no delay to make his appearance in my heart when I
hymn his praise as though he is drawn to it by my call —I 6 34 (Nārada)

Note —तीर्थपाद may also mean 'He from whose feet has issued the river
Ganga.' Interpreted either way, the term signifies Visnu who is known by a
thousand names (बहस्त्रनामा)

या या कथा भगवत् कथनीयोरुक्तर्मण ।

गुणकर्माश्रया पुभि स सेव्यास्ता दुभूषभि ॥ ९ ॥

(१ । १८ । १० सूत)

तस्मात्कलितमाह । या |या कथेति कथनीयानि उक्तिः कर्माणि यस्य सासेव्या
नित्य कीर्तयितव्या दुभूषभिः निर्भयीभवितुमिच्छद्विभूषिता अन्यथा भय न निषर्तत इति
भावः ॥ ९ ॥

9 Those who wish eternal life should sing the virtues and deeds of the
Mighty Lord —II 18 10 (Sūta)

एतत्रिविद्यमानानामिच्छुतामकुलोभयम् ।

योगिनां नृपनिर्णीतं हरेनामानुकोर्तनम् ॥ १० ॥

(२। १। ११। शुकः)

एतदेव शुक्लवाक्येनाह । पत्रिविद्यमानानामिति । इच्छुतां कामिनां तत्फलसाधनमेतदेव । निर्विद्यमानानां मुमुक्षुणां मोक्षसाधनमेतदेव । योगिनां धानिनां फलं चैतदेव निर्णीतं नान्न प्रमाणं वक्तव्यमित्यर्थः ॥ १० ॥

10. This hymning of the g'ories of the lord is enjoined on all those who wish to have no fear from any one; and who being disgusted with the world, desire emancipation from the miseries of life; and who have taken to the path of Yoga.—II. 1. 11 (Suka).

एतदध्यातुरचित्तानां मात्रास्पर्शेच्छुया मुहुः ।

भवसिंधुप्लवो द्वृष्टो हरिचर्यानुवर्णनम् ॥ ११ ॥

(१। ६। ३५ नारदः)

ये तु विषयवासनावदागृहिणः तेषां मोक्षोपि कीर्तनादेव भवतीत्याह । एतदध्यातुरिति । मात्रा विषयाः तेषां स्पर्शः भोगास्तेषामिच्छुया आतुराणि चित्तानि येषां हस्तिचर्यानुवर्णनं यत् एतदेव भवसिंधौ ल्लवः न केवलं श्रुतिग्रामारयेन किंत्वन्वयव्यतिरेकाभ्यां हस्तप्रवेत्यर्थः ॥ ११ ॥

11. The hymning of the praise of Hari is the ship to carry across the troubled sea of life people whose hearts are oppressed by the hankering after the objects of pleasure.—I. 6. 35 (Nârada).

यस्यावतारगुणकर्मविडंबनानि नामानि येऽस्तुविगमे विवशा गृणन्ति । तेऽनेकजन्मशमलं सहस्रैव हित्या संयान्त्यपावृतमृतं तमजं प्रपद्ये ॥ १२ ॥

(३। ६। १५। ब्रह्मा)

अस्तु सदा कीर्तनं अंतकालेषि कृतं मोक्षाय भवतीति ब्रह्मावचनेनाह । यस्येति । अबतारादीनां विडंबनमनुकरणमस्ति येषु तत्रावतारविडंबनानि देवकीनन्दन इत्यादीनि गुणविडंबनानि सर्वज्ञो भक्तवत्सल इत्यादीनि कर्मविडंबनानि गोवर्धनोऽरणः कंसारातिरित्यादीनि । अस्तुविगमे विवशा श्रिष्टि गृणन्त्यद्वारयन्ति । शमलं पापं न केवलं पापं किंतु अपावृत्तं निरस्तावरणं श्रूतं ब्रह्मप्राप्नुवन्ति ॥ १२ ॥

12. They who at the moment of death in sheer helplessness utter the names of Hari, significant of the deeds of his many incarnations, cast off their sins all at once and attain to the true, the unborn Brahma. In Him do I take refuge.—III. 19. 15 (Brahmâ).

अथ हि कृतनिर्वशो जन्मकोट्यहसामपि ।

यद्यव्याजहार विवशो नामस्वस्त्वयन हरे ॥ १३ ॥

एतेनैव ह्यघोनोऽस्य कृत स्यादधनिष्ठृतम् ।

यदा-नारायणायेति जगाद् चतुरक्षरम् ॥ १४ ॥

स्तेन सुरापो मित्रधुक् ब्रह्महा गुरुतल्पग ।

खोराजपितृगोहन्ता ये च पातकिनोऽपरे ॥ १५ ॥

सर्वं पामप्यधवतामिदमेव सुनिष्ठृतम् ।

नाम व्याहरण विष्णोर्यतस्तद्विपया मति ॥ १६ ॥

न निष्ठृतैरुदितैर्ब्रह्मवादिभिस्तथा विशुद्धधत्यधवान् व्रतादिभि ।

यथा हरेनामपदैरुदाहृतैस्तदुत्तमशलोकगुणोपलभकम् ॥ १७ ॥

नैकातिक तद्विकृतेपि निष्ठृते मन पुनर्द्विविति चेदसत्पथम् ।

३. तत्कर्म निर्हारमभीप्सता हरेर्गुणानुवाद खलु सत्वभावन ॥१८॥

अथैनं मापनयत कृताशेपाधानिष्ठृतम् ।

यदसौ भगवन्नाम म्रियमाण समग्रहीत् ॥ १९ ॥

साकेत्यं पारिहास्य वा स्तोर्भं हेलनमेव वा ।

वैकुठनामग्रहणमशेषाघहर विदु ॥ २० ॥

पतित सखलिती भग्न सन्दृष्टस्तत्त्वं श्राहत ।

हरिरित्यवशेनाह पुमाक्वाहृति यातनाम् ॥ २१ ॥

गुरुणा च लघूना च गुरुणि च लघूनि च ।

प्रायश्चित्तानि पापाना ज्ञात्वोक्तानि महार्षीभि ॥ २२ ॥

तैस्तान्यधानि पूयन्ते तपोदानव्रतादिभि ।

नाधर्मजं तद्वृदय तदपीशान्निसेवया ॥ २३ ॥

अज्ञानादयवा ज्ञानादुत्तमशलोकनाम यत् ।

सकीर्तितमध पुसा दहेदेधो यथानल ॥ २४ ॥.

यथागदं वीर्यतमभुपयुक्तं यदृच्छया ।

अजानतोप्यात्मगुणं तथा मन्त्रोप्युदाहृतः ॥ २५ ॥

(६ । २ । ७—१९ विष्णुदूताः)

एतदेव सातिशयं विष्णुदूतवाक्येन सपषुवति । अयमिति अयं अजामिलो ब्राह्मणः यत् यस्मात् विवशोपि हरेन्नाम् व्याजहार उच्चारितवान् अतः जन्मकोटिकृतानामपि अंहसां पापानां कृतिनिर्वेशः कृतप्रायश्चित्तः न केवलं प्रायश्चित्तमात्रं हरेन्नाम् अपितु स्वस्त्यनं मोक्षसाधनमपीति ॥ १३ ॥

ननु कर्मसाद्गुणयकरं हरेन्नामेति युक्तं । स्वातंडयेण तु कथमधनिवर्तकं तत्र आदुः । पतेनैवेति । अघवतः यत् आ इति छ्रेदः आ ईपत् आभासमात्रं चतुरक्षरं यज्ञाम तज्जगाद् । एतेनैव केवलेनैव चतुरक्षरमित्यनेन आधिक्यं च दर्शितं कथं जगाद् नारायण आय पहि आगच्छ इत्येवं विक्रोशरूपेण पुत्राह्वानेन । अयं भावः । यथा प्रमाणयत्तात् कर्मशुद्धिहेतुत्वं नामनां एवं निरपेक्षप्रायश्चित्तत्वमपि । अतएव इत्यवधारणद्वयम् ॥ १४ ॥

ननु कामकृतानां बहूनां पातकानां सहस्रश्च आवर्तितानां द्वादशाब्दादिकोटिभिरपि अनिवर्त्यानामेकमेव प्रायश्चित्तं कथं स्यात्तत्रादुः । द्वाभ्याम् । स्तेन इत्याभ्याम् । सुनिष्कृतं श्रेष्ठं प्रायश्चित्तसिद्धमेव । अत्र हेतुः यतो नाम व्याहरणात् तद्विषया नामोच्चारकपुरुषविषया मदीयोयं मया सर्वतो रक्षणीय इति विष्णोर्मतिर्भवति ॥ १५—१६ ॥

ननु बहूनां पातकानां मन्वादिभिर्यथातथं प्रतिपादितानि कृच्छ्रचान्द्रायणादिवत् कर्माणि प्रायश्चित्तानि सन्ति तत् किमिति केवलं हरिनामैवेत्याशंक्य । इति अधिकः पाठः मुद्रिते पुस्तके हृशयते ॥

अस्य प्रायश्चित्तस्य श्रेष्ठमेवोपपादयति द्वाभ्याम् । ब्रह्मवादिभिः मन्वादिभिः उक्तैर्वितादिभिर्निष्कृतैस्तथा न शुद्धयति उदाहृतैरुच्चारितैर्यथा नाम पदैरित्यनेन मां पाहीत्यादिक्रियायोगोपि नापेक्षित इति दर्शितः । किं च नामपादोच्चारणं उत्तमश्लोकस्य गुणानां चौपलं भक्तं ज्ञापकं भवति न तु कृच्छ्रचान्द्रायणादिवत् पापनिष्कृतिमात्रोपच्चाणमित्यर्थः ॥ १७ ॥

नैकांतिकं नात्यंतशोधकं तन्निष्कृतं यस्मिन्निष्कृतेषि अस्तपये पापमार्गे मनो धावति चेत् कर्मणां पापानां निर्हारं आत्यंतिकं नाशमिच्छुतां हरेर्गुणानुवादं एव प्रायश्चित्तं यतोऽस्तौ खलु सत्वभावनः चिन्तशोधरुः ॥ १८ ॥

एवमाशंकाः परिहृत्य अजामिलनेतृन् यमदूतानादिशन्ति । अथैनमिति । अथ तस्मादेनं मा अपमार्गे नयत् यतः कृतमशेषाणामधानां निष्कृतं येन यद्यस्मात्समग्रहीत् संपूर्णमुच्चारितवान् नामैकदेशेनाप्यलमिति भावः । ब्रियमाण इत्यनेन पापांतरासंभव उक्तः । न तु तत्कालीनत्वमेव विवक्षितं तदानां कृच्छ्रादिविधिवत् नामोच्चारणविधेरप्यसंभवात् न च विधिं विना काकतालीयनामोच्चारणं पापहरमित्यनास्ति प्रमाणं मिति ॥ १९ ॥

मन्थय पुष्ट्रनामाग्रहीत् न तु भगवन्नाम। तत्राहु । स्वंकेत्यमिति पारिहास्य परिहा-
सेन कृत् स्वोर्भं गीतालापपूरणार्थं कृत् । हेतान किं चिष्णुनेति । सावशमपिवैकुठामो-
चारणम् ॥ २० ॥

ननु नाय सरलपूर्धकं वैकुठामाग्रहीत् किंतु पुष्ट्रस्नेहपरधश्य सन् तत्राह ।
पतित इति । अभयेनापि हरिरित्याह । स यातना नार्थति पुमानित्यनेन नाश्र धरणीभ-
मादिगियम इत्युक्तम् । अवशत्वमेवाह । पतित प्रसादादिस्य । स्वलितः मार्त्तं । भस्तो
भग्न गात्र । संदणो सर्पादिभि तस्मै ज्वारादिना भावतो दंडादिगा ॥ २१ ॥

ननु महत पापस्य महदेव प्रायश्चित्त युक्त न तु अल्प नामग्रहणमात्रं पाप-
तारतम्येन कृच्छ्रादितारतम्यवत् । तत्राहु द्वाभ्या गुरुणामित्याभ्याम् । गुरुणां पापानां
गुरुणि प्रायश्चित्तानि लघूना च लघूनि तारतम्य इत्यामाद्याद्य । गुरुणां पापानां
सथैव व्यवस्था हरिनाम्ना तु नेत्र व्यवस्थोका । दिष्णोः स्मरणमात्रेण मुच्यते सर्वपात-
कैरिति चत्वारात् । न च सुरायिदुपानेन महापावकल्पस्मरणवत् नामास्तत्प्रायश्चित्तस्य-
स्मरणस्यायमतिभार इति ॥ २२ ॥

किं च तैस्तानीति तैस्तपोशागादिभि तान्यधानि एव पूर्यते नश्यति अधर्मजाते
मर्लिन तु सत्यं हृदयं पापकर्तुं यदा तेवामधाना हृदयं सूदप्रक्षप संस्कारात्य न शुद्धयति
तदापीशाचिसेवया प्रकृत्यात् कीर्तनेनैव शुद्धयतीत्यर्थं । आय भावः महान्त्यपि पापानि
सकृदुद्यतिरितेनैव नाम्ना नश्यति सकृदप्रथर्तिनेन दोषेण गाढधान्तमिव । तदाहृत्या तु
पापान्तरस्यानुत्पत्तिर्दीप्तधारणं इधं तमौतरस्य । ततश्च पापनाशयात् हृदयशुद्धि-
पतदर्थमेव तत्र तत्रायुचित्विधानं पापक्षयश्च भग्नति स्परेता अहर्निशमित्यादिषु तदेवा-
न्नायुक्तं गुणाव्याद यत्तु सत्त्वमावनं तदपीशाचिसेवयेति । अतोस्य हरिनामनैव
पापक्षयं धासनाशयस्तु महापुरपदर्शनादिति भावः ॥ २३ ॥

ननु प्रायश्चित्तमिदमपि इति॑सात्यानोक्तमिति चेचत्राह । अहानादिति । धालकेन
अहानादपि प्रक्षितोऽग्निर्यथाकाष्ठराश्च दद्विति तद्वत् ॥ २४ ॥

नन्तेवमपि परिपदनुपदिष्ट अद्वाहीनं च कथं प्रायश्चित्तं भवेत्तत्राह यथागद-
मिति अगदमौपद्य धीर्यत्तममपि वक्तव्ये धीर्यत्तममित्युक्तं यद्बच्छ्रया भद्राहीनमपि
सप्तयुक्तं भक्तिपरिषद्मुखादजानतो स्वगुणमारोग्यं कुर्यात् मत्रोपि नामात्मकं
तथा स्वकार्यं कुर्यादेव नहि घस्तुशक्ति अद्वादिकमपेक्षते ॥ २५ ॥

13 This person (Ajamilla) has expiated and freed himself from the sins
of a million incarnations For he uttered the name of Narayana in the helpless
condition of his death And this utterance not only served as an act of penance
but the means-of effecting his final emancipation

14 When he uttered the four letters occurring in his call नारायण (O
Narayana, ooma) the expiation of all sins were made by him

Note.—The word नारायण (Nārāyaṇa) has the 4th case termination and is
a part of the eight lettered Maotra of the Vaishnavas But in the call of Ajamilla

the expression may be analysed in two words नारायण and आय, the first being the vocative form of the noun नारायण and the second आय being a verb in the imperative mood, second person, singular number, both together signifying O नारायण, come. The story, in brief, is, that Ajāmīla was a Brāhmaṇa of bad character and had become a high way robber. At the time of his death he called his son whose name was नारायण. By virtue of the utterance of this name which is one of the many names of Viṣṇu, he was saved after his death from falling into the clutches of Yama's myrmidons.

15-25. The thief, the wine-drinker, the betrayer of his friend the killer of a Brāhmaṇa, the polluter of the bed of his Guru, the killer of a woman and of a cow, a regicide, a patricide, and other sinners. The expiation of the sin of all of these sinners is made by the uttering the name of Viṣṇu. Because Viṣṇu's attention is drawn towards the caller as one belonging to Him. The sinner is not washed of his sins so clean by penances prescribed by expositors of the Sruti ; nor by performance of religious rites and ceremonies (as prescribed by the Dharma-Sāstras) as by the utterance of the name of Hari, which are significant of his illustrious qualities. Penances cannot effect radical purification. For even after the performance of the penance it is possible that the mind may run after evil ways. Therefore people who desire to effect complete annihilation of their sins should praise the Lord which causes the purification of the heart. Do not, O myrmidons of Yama, carry him. He has effected entire purification of his sins ; for at the moment of his death he uttered the name of Bhagavān. Whether uttered in calling some one who hears that name, or uttered in jest, or uttered in filling a stop in a tune while singing, or uttered insultingly in disrespect, the name of Hari has been spoken of as destructive of sins. When slipping and falling, when his limbs are fractured, when bitten, beaten and otherwise afflicted, the man who ejaculates the name of Hari even involuntarily does not merit punishment for his sins. The great Rishis in their plenary possession of knowledge of all things, have prescribed small and great penances for small and great sins proportionately. By the performance of these penances then sins are washed away. But their hearts can only be cleansed by the service of the feet of the Lord. Whether uttered willingly or unwillingly, consciously or unconsciously, the name of Hari consumes the sin of man as fire consumes fuel. Just as a powerful drug taken produces effect though its medicinal virtues may not have been known to the patient, so does a Mantra when rightly uttered produce its effect.—VI. 2.
7-19 (The Heralds of Viṣṇu.)

एवं स विष्णवित्सर्वधर्मा दास्याः पतिः पतितो गर्हकर्मा ।
निपात्यभानो निश्चे हतव्रतः सद्यो विमुक्तो भगवन्नाम गृह्णन् ॥१२६॥

नात परं कर्मनिवल्धकृत्तनं मुमुक्षता तीर्थपदानुकीर्तनात् ।
न यथपुनः कर्मसु सञ्जते मनोरजस्तमोभ्या कलिल ततोन्यथा॥२७॥

(६।२।४५—४६ शुक)

एवमजामिलप्रकरणमुपसहरति । परमिति । यिषाचिताः खर्चे धर्मां येन
हत ग्रत स्वदारनियमादि स्वय स भगवत्ताम गृह्णन् तत्प्रमाणावलस्यो मुक्तं पापेभ्यः
यमपाशेभ्यो वा तस्मात्साधूक अस्तुविगम इत्यादि ॥ २६ ॥

तदेव फलितमाह नात्परमिति । कर्मनिवधात्य पापमूलस्य कृत्तन छेदकं
अत पर नास्ति कस्मात्तीर्थदस्यानुकीर्तनात् । तत्र हेतुं यद्यतोऽनुकीर्तनात् । ततोऽनु-
कीर्तनादन्यथा प्रायश्चित्तान्तरे रजस्तमोभ्यां कहिर्ल मलिनमेष्ट तिष्ठति यत्
तन्मनः ॥ २७ ॥

26-27 Thus was Ajamilla, the paramour of his female slave, he who had trodden down all religious injunctions, rites and ceremonies, who had fallen by his reproachful conduct, who was on the point of being cast into hell—thus was he saved by the utterance of the name of the Lord. No other instrument cuts the bonds of Karma so well as the singing the praise of Him whose feet are a sacred shrine. For the mind is not then attached to worldly activities. Other methods are soiled with the qualities of *Rajas* and *Tamas* (Passion and Inertness).—VI 2 45-46 (Suka)

मियमाणो हरेनाम गृह्णन् पुत्रोपचारितम् ।

शजामिलोप्यगद्वाम किमुतं श्रद्धया गृणन् ॥ २८ ॥

(६।२।४६ शुक)

अत्रासमायना परिहरति मियमाण इति । मियमाण अवशत्वेन कुरु याचिहोनोपि ।
धाम विष्णो । अगात् देहान्तरे ॥ २८ ॥

28 Having uttered the name of Hari when calling his son, Ajamilla went to the abode of Narayana. Greater is the title to the reward of that person who sings Hari's praise in full faith.—VI 2 49 (Suka)

नामोऽचारणमाहात्म्य हरे. पश्यत पुत्रका ।

शजामिलोपि येनैव मृत्युपाशादमूमुच्चत् ॥ २९ ॥

एतावतालभघनिर्हरणाय पुस्ता संकीर्तनं भगवतो गुणकर्मनान्नाम् ।
विक्रुश्य पुत्रमघवान् यद्जामिलोपि नारायणेति मियमाणउपैति
मुक्तिम् ॥ ३० ॥

(६।३।२३—२४ घम)

पतदेव यमवाक्येन स्पष्टयति चतुर्मिं नामोऽचारणेत्यादिमि । पुत्रका इति
दूतस्योचन । येनैव इतिनामोऽचारणमाश्रेणैव ॥ २९ ॥

तस्मान्निरपेक्षाधनं हरिनामोच्चारणं पुरुषार्थं इत्याह । तावताज्ञमिति भगवतो
शुणानां कर्मणां नामनां संकीर्तनमिति यत् पतावता पुंसां अधनिहरणाय पापच्छयमात्राय
अलं उपयोगो नास्ति । अलं शब्दोऽन्नावधारणे उपयोगभावमेवाह । अजामिलो महा-
पत्संक्षिप्ति नारायणेति विक्रुश्य न तु कीर्तयन् तत्र पुष्टं विक्रुश्य न तु हरिं
अधबानशुचिरपि भ्रियमाणो स्वस्थचित्तांपि मुक्तिमवाप । न त्वर्गानहरणमात्रं मुक्ति-
दातुश्च कीर्तनस्यार्थकामादिदानमोपत्तरमिति द्रष्टव्यम् ॥ ३० ॥

29-30. See, O my children, the virtue of the utterance of the name of Hari, by means of which even Ajāmīla was saved from the clutchos of the myrmidons of Yama. It is not enough to say that the singing of the praise of Hari's name, virtues and deeds destroys sin. For the mere utterance of the words, O Nārāyaṇa, by Ajāmīla when calling his son resulted in the salvation of a sinner like him.—VI. 3. 23-24 (Yama).

ग्रायेण वेद तदिदं न महाजनोऽ यं देवया विमोहितमतिर्वत
भाययालम् । त्रयां जडोकृतमतिर्भुपुष्पितायां वैतानिके महति
कर्मणि युज्यमानः ॥ ३१ ॥

(६। ३। २५ यमः)

नन्वेवं तद्दिः मन्वाद्युक्ता. द्वादशाद्वादिविधयोपार्थाः प्रसल्लेखन् तत्रायासादि-
वाहुत्यान् हरिनामोच्चारणमात्रस्वं सुकृत्यात्तेनैव लभ्नना कृतार्थत्वात् पुरुषप्रायश्चित्तेषु
अप्रवृत्तिप्रलंगादिति चेत्तत्राह । प्रायेणेति महाजनो मन्वादिः यथामृतजीवनोपविमजानन्तां
वैद्या रोगनिहरणाय त्रिकटुनिम्नादीनि स्मरन्ति तथा स्वयंभूशंभुप्रसुखद्वादशाद्वा-
दिव्यतिरकेनायं महाजनोऽतिगुणमिदमशात्वा द्वादशाद्वादिकं स्मरन्ति । किं च मायया
देव्या अलं मोहितमतिरवं जनः मधु मधुरं यथा भवत्येवं पुष्पितायां पुष्पस्थानीयैरर्थ-
घादैर्मनोहरायां त्रयां जडोकृता अभिनिधिष्ठामतिर्थस्य ऋतो महत्येव कर्मणि अद्वया
युज्यमानो नाल्पे प्रवर्तते । हशयते हि ग्राज्ञनस्य महति मन्त्रादौ श्रद्धा अलशकेनामाक्षरे च न
तस्माद्स्वं ग्राहको नास्तोति तैर्नैकम् । यद्वा । स्वाधीनसिंहोत्तीत्येनावताश्च शृगाला-
दिनिवारणाय तं यथा न प्रयुं जते तथा अतितुच्छ्रुत्वात्पापस्य तन्निरसेनाय परममंगलं
हरेनाम न स्मरन्ति । यद्वा । माममाहात्म्यज्ञाने सर्वमुक्तिप्रहंगादित्येवा दिक्ष ग्रंथविस्तर-
भयाश्चातिप्रपञ्चते इति प्रांचः । चयं तु ग्रूमः । वेदार्थविचारकैर्मन्वादिभिर्वेदार्थो
भगवत्त्वाममहिमा क्षातश्च वह्नेषु स्थानेषु निवद्धश्च तथापि द्वादशाद्वादीनां नाप्रामारणं ।
यथाहि यागादिकमुक्त्वा शेषे सर्वेषामर्दनेनाद्वैतमुक्तं वेदे तथा श्रीहरिनामापि प्राय-
श्चित्तेषु एवं च यथा द्वैतश्रुतिभद्रालुभिर्योगादिव्यकृतेष्वपि न वेदाप्रामारणं तथा नामो-
क्षारणमहिमाश्रुलुभिः प्रायश्चित्तान्दरे अकृतेष्विं सुकृत्यत्वात् संभावनादीनां चाद्वै-
तपक्षतुल्यत्वादिति । तदुक्तं प्रायेणेति एवं अवणादिव्यपि द्रष्टव्यम् ॥ ३१ ॥

31. The great ordainers of laws (Manu and others) were not acquainted with this (power of the name of Hari). Their understanding was confused by the influence of Māya. Those ordainers, (of penances) were engaged in great

sacrificial ritoa because their intellects were misled by the sweet and flowery texts of the Vedas—VI 3 25 (Yama)

Note—This rebellion of the Bhagavatas against the Karma Kanda of the Vedas finds support in the Bhagavad Gita (vide Chapter II, verse 42 & 45). The irreverential tone of the reflection betrays open departure from the ancient line of belief and action. It is an important subject for research by scholars to trace the change of belief that has taken place resulting in the overthrowing of sacrificial power monopoly by the Bhagavatas and the growth of their religion of Bhakti.

एवं विभृश्य सुधियो भगवत्यनन्ते सर्वात्मना विद्धते खलु
भावयोगम् । ते मे न दद्महेन्त्यथया श्रमीपा स्यात्पातकं
तदपि हत्युरुगायवाद ॥ ३२ ॥ (६।३।२३—२६ यम)

तस्मात्सर्वात्मना भगवत् कीर्तनं कर्तव्यमित्याह पवित्रिति भावयोग भक्तियोर्ग
श्रमीपा पातकं न स्यादेव यदि स्याद् इष्टगापस्य धारा कीर्ताम् ॥ ३२ ॥

32 Having reasoned in this manner the wise place their devotion on Avanta (the Infinite). Those people should not be punished by me. If they have incurred any sin it has been destroyed by their praising of the glories of the Lord—VI 3 23-26 (Yama)

अथापि मे दुर्भगस्य विद्युधोत्तमदर्शने ।

भवितव्यं भंगलेन येनात्मा मे प्रसीदति ॥ ३३ ॥

श्वन्यथा स्त्रियमाणस्य नाशुचेवं पलीपते ।

वैकुण्ठनामग्रहणं जिह्वा वक्तुमिहार्हति ॥ ३४ ॥

क्षचाह किंतव पापो ब्रह्मज्ञो निरपत्रप ।

क्षच नारायणेतद्भगवत्कामं भगलम् ॥ ३५ ॥ (६।२।३२—३५ अजामित्र)

यथोक वहायाससाध्यद्वादशाक्षादिप्रायश्चित्त प्रथानं शुकरं तु नामोक्ताणुं न
क्षयेति । तदतिमद अनेकजन्माजिर्तपरमस्तुकृतसाध्यत्वान्नामोक्तारणस्येति अलामिल-
घचनेनाह त्रिभि । आथापीति । यद्यप्यहमस्तुजन्मनि दुर्भगं पापीयान् तस्यापि मे नूनं
विद्युधोत्तमदर्शने तत्त्वमित्य भगलेन महता पूर्वेण पुण्येन भवितव्य येन दर्शनेन आत्मा
प्रसीदति इदानीमपि ॥ ३३ ॥

अत्रानुमापकमाह । अन्यचेति । अन्यथा पूर्यपुण्य विना कथसूतं वैकुण्ठानं
गृष्णते वशीकृतेनेतेवि प्रहणम् ॥ ३४ ॥

अत्र हेतु क्षचाहमिति ब्रह्मज्ञः विप्रत्वमाशकं महता पुण्येन विना अत्यता-
समाधितमेतदिति भाव ॥ ३५ ॥

33-35 There is no doubt that there is an unsuspecting cause which has produced this vision of the Supreme, placed to one like me who am so un-

worthy, a vision which has made my mind so serenely happy. Otherwise without previous merit (acquired in former births), the tongue of this paramour of a Śūdra slave woman is not fit to utter the name of Nārāyaṇa. Vast is the distance between me, the shameless, the sinner, the treacherous, the murderer of Brāhmaṇas and the ineffable name of the Lord.—VI 2. 32-34 (Ajāmīla).

ब्रह्महा पितृहा गोद्वी मातृहाच्चार्यहाधवान् ।

श्वादः पुक्षशको वापि शुद्धयेन्न यस्य कीर्तनात् ॥ ३६ ॥

(६ । १३ । द्वन्द्वप्रयः)

तस्य नाम्नो संगलत्वमेवाह । ब्रह्महेति । यस्य भगवतो नाम्नः । तस्मान्नाम-
प्रदण्डं अनेकसुकृतकृत्यमिति बद्धायास्तसाध्यमिति भावः ॥ ३६ ॥

36. Even a murderer of a Brāhmaṇa, of his own mother and teacher, and of a cow, even the eater of dog's carrion, even a low-born brat of a Śūdra mother and Niṣāda (a low-born pariah) father becomes purified by singing the praise of the lord — VI. 13. 8 (Rūsi).

अहो वत श्वपचोऽतो गरीयान्यस्य जिह्वाग्रे वर्तते नाम तुभ्यम् ।

तेपुस्तपस्ते जुहुवुः सन्तुरार्था ब्रह्मानूचुर्नाम * गृणन्ति ये ते ॥ ३७ ॥

(३ । ३३ । ७ देवहृतिः)

तदेवोपपादयति देवहृतिवाक्येन । अहो वत इति । अहो वत इत्याश्रये यस्य जिह्वाग्रे
वर्तते तुभ्यं तथ नाम स श्वपचोपि श्रतः अस्मादेव हेतोः गरीयान् यद्यस्मात् वर्तते श्रत
इति धा । कुत इत्यत आह । यतस्य एव तपस्तेषुः कृतवन्तः जुहुवुः होमं कृतवन्तः सस्नुः
तीर्थेषु स्नाताः । आर्यास्त एव सदाचाराः ब्रह्म वेदम् अनूचुः अधीतवन्तः ये ते नाम
गृणन्तीत्यर्थं जन्मान्तरे तैस्तपो होमादिसर्वसुकृतमिति त्वज्ञामकीर्तनेन महाभाग्यादयोव-
गम्यते यद्या तज्ञामकीर्तने तपोहोमाद्यन्तर्भूतमतस्ते पुण्यतमा इति स्थूलोपसंहाराभिप्रा-
येण व्याख्येयम् ॥ ३७ ॥

37. It is wonderful that an eater of carrion should be so elevated by reason of his tongue uttering Thy name. They who sing Thy praise have virtually performed penances, have poured oblations on fire, have bathed in sacred rivers, have recited the Vedas. They have become ennobled.—III. 33. 7 (Devahuti).

गृहेष्वविशतां वापि पुंसां कुशलकर्मणाम् ।

मद्वात्तार्त्यातयामानां न बंधाय गृहामताः ॥ ३८ ॥

(४ । ३० । १९ श्रीकृष्णः)

* ब्रह्मानच्चुर्तिपाठान्तरम् ।

तदेव हरिकीर्तनस्य सर्वश्रोपकारकत्वमुक्त्वा सर्वाधिमाधिकारित्वं कैमुतिकन्या-
येन भगवद्वचनेनाह । गृहेष्वाविशतामिति । गृहेष्वाविशता आसक्तानां कुशलकर्मणां
अनिपद्धत्यापाराणा परस्पर मद्वार्तया यातयामाना गतकालाना पुस्तं गृहा न घधाय ससा-
राय भवेति सता समनाश्च भवतीति भक्तिसाधनवादिति । तथा च यदि विषयिनाम-
प्यनेन सिद्धिस्तदा सुनरामन्येषामिति भाव ॥ ३८ ॥

38 Whether men be householders expert in worldly occupations, they are not subject to the bondage of repeated incarnations if they pass their hours in the praise of my glory —IV 30 19 (Sri Krsna)

Note.—The privilege of praying to God belongs to all—irrespective of birth, age, sex profession &c. The reward of Mokṣa is the portion of all devotees of G d. This is the Vaishnava Dharma. It is the solace of the lowest classes because it places within their reach the same spiritual rewards as are open to the highest classes.

तस्मादह विगतविकल्पे ईश्वरस्य सर्वात्मना भहि गृणामि
यथा मनोपम् । नीचोऽजयागुणविसर्गमनुप्रविष्टं पूयेत येन हि
पुमाननुवर्णितेन ॥ ३९ ॥

(७।४।१२ प्रह्लाद)

न च केवल स्तुतिमात्रं पत्रष्वाचारादिति प्रह्लादवचनेनाह । तस्मादहमिति
यस्मादेव भनवान् कीर्तनैव तुष्टिति तस्मादह नीचोपि विगतविकल्पे गतशक्ति सद्गु-
ईश्वरस्य महिमानं सर्वथा सर्वप्रयत्नेन स्वमनीपानुसारेण अनुवर्णयामि अजानतोपि
तरक्तरये हेतुभाव । येनैव महिमान अनुवर्णितेन अजया अविद्यया गुणविसर्गं ससार अनु-
प्रविष्टं पुमान् शुद्धयेत तन्महिमोऽन्यस्य तथा शोधकत्वामवात् ॥ ३९ ॥

39 I, therefore, though of low birth (of the tribe of Daityas) have no hesitation to praise the Lord with all my heart according to the power of my understanding. For by so doing even one who is cast into the world of Mayā (ignorance) becomes purified —VII 9 12 (Prahlaða)

सोह प्रियस्य तुहृदं परदेवताया लीलाकथास्तव नृसिंहविर्द-
चिगीता । अजस्तितम्यनुगृणन् गुणविप्रमुक्तो दुर्गाणि ते
पद्युगालयहस्स ग ॥ ४० ॥

(७।४।१३ प्रह्लाद)

एव चाविद्यया इत्युक्तम् । पत्रफलं दर्शयति । प्रह्लादवाक्येनैव सोहमिति ।
सोह तव दासं सन् भो नृसिंह तव लीलाकथा अनुगृणन् दुर्गाणि महादुःखानि अंज-
ला तिरम्भितरामीत्यर्थं । अत्र हेतु गुणैरागादिभि विशेषेण प्रयुक्त सन् ततः ते पद-
युगमेव आलयो येषा भक्ताना त पद्य ईसा ज्ञानिन् तै सगो यस्य मम सोह कथं भूत-
स्य तव कथा तत्राह । प्रियस्येत्यादि कुतो ज्ञाता । विरञ्जेत गीता तत् सप्रदायप्रदृच्छाः
दास्ये प्रवृत्तस्य मम भगवदनुग्रहेण सत्सगस्वदो वीतरागतया भगवद्गृणणर्थं ततत्त्वं
न दुःखादिसम्बवः स्यादिति वाक्यार्थं ॥ ४० ॥

40. O Nṛsiṁha, by praising Thy glorious deeds which Brahmā has sung in the Vedas, I shall at once get over my difficulties. I shall become associated with saints who take refuge in Thy lotus feet and I shall be freed from the meshes of Māyā.—VII. 9. 18 (Prahlaḍā).

मंत्रतस्तंत्रतः छिद्रं देशकालाहृवस्तुतः ।

सर्वं करोति निश्चिदं नाम संकीर्तनं तव ॥ ४१ ॥

(८।२३।१६ शुकः)

पवं भगवतकीर्तनं निरपेक्षं श्रेयः साधानमित्युक्तम् । इदानीं कर्मांतरवैगुरायपरीहार-समर्थमपीत्याह । शुक्राचार्यवाक्येन । मंत्रतस्तंत्रत इति । मंत्रतः स्वरादिभ्रंशेन तंत्रतः वयुत्क्रमादिना देशतः कालतश्च अर्हतः सत्पात्रतः वस्तुतस्तु दक्षिणादिना यच्छिद्रं न्यूनं तत्सर्वं तव नाम्नोनुकीर्तनमात्रमेव निष्ठिद्रं करोति ॥ ४१ ॥

41. The utterance of Thy name makes up all that is wanting in the invocation of a Mantra (whether due to wrong pronunciation) or wanting in Tantra (due to wrong sacrificial arrangement) or wanting in place, time and materials of worship,—all these differences are made up by the utterance of thy name.—

VIII. 27. 16 (Sukia).

Note.—At the end of religious rites and ceremonies such as Sādhus, &c. the following prayer for forgiveness is generally invoked:—

यदसाङ्गं कृतं कर्म जानता वाप्यज्ञानता ।

साङ्गं भवतु तत् कर्म यो हरेनामानुकीर्तनात् ।

श्री हरिः श्रीहरिः श्रीहरिः ॥

Which may be rendered into English as follows:—

"Whatever work may have been performed imperfectly, whether knowingly or unknowingly, may the same be made perfect by the utterance of the name of Sri Hari."

Thrice is the name of Hari repeated with the prefix of the auspicious honorific Sri.

या दोहनेऽवहनने मथनोपलेप प्रेखेखनार्भर्ददतोक्षणमार्जनादौ । गायंति चैनमनुरक्तिधयोश्चुकंठ्यो धन्याब्रज स्त्रिय उरुक्रमचित्यानाः * ॥ ४२ ॥

(१०।४४।१५ मथुरापुर—योषितः)

तस्माद्विकीर्तनपरा एव धन्या इत्याह नगरनारीवच्छनेनाह । यादोहनेति । यादोहनादिषु एनं गायंति ता ब्रजस्त्रियो धन्या । अवहननं धानादेः करडनम् । प्रेखेखनं दोलां दोलनं । उक्ताणं सेचनं कथंभूता उरुक्रमे चित्तं उरुक्रमचित्तं तेनैव यानं सर्वविषयप्राप्तिर्यासां ताः पाठान्तरे उरुक्रमं चिंतयन्त्य; कुतः अनुरक्तधियः अन्नं लिंगं अशुकंठयः ॥४२॥

42. Blessed are the women of Vraja who with their minds riding on the thoughts of Viṣṇu and with their voice choked with the flow of tears, sing His

* चित्तयाना इति पाठान्तरम् ।

praise with all their hearts, while going through their domestic work of milking and churning, grinding and pounding, sweeping and besmearing (the floor with cowdung, swinging and lullabying crying babies, and watering (plants and trees) —X 44 15 (Women of Mathura)

क उत्सेहत सत्यकुमुक्तमस्त्रोकसंविदम् ।

अनिच्छतोपि यस्य श्रीरंगान्न च्यवते क्वचित् ॥ ४३ ॥

(१० । ४७ । भृगोप्य)

यत एव अत आह । क उत्सेहते । सविद परस्पराखार्था क आत्महितार्थी त्यकु
त्याग कर्कु उत्सेहते यस्य उच्चमश्त्रोकस्य निजतामपूर्णत्वात्तामनिच्छुतोपि क्वचित्स्वभक्त-
वरदानसमयेषि तथा भगवत्तीर्तनपिमुख लक्ष्मीर्त्तुगृहातीति भाष ॥ ४३ ॥

43 Who would like to cease from the talk of Krishna, to whose embrace Lakshmi clings though he may like it or not?—X 47 48 (Gopis)

**गायन्ति ते विशदकर्मगृहेषु देव्यो राजां स्वशत्रुवधमात्म-
विमोक्षणं च । गोप्यश्च कुजरपतेर्जनकात्मजाया । पित्रोश्च
लब्धवशरणा मुनयो वर्यं च ॥ ४४ ॥**

(१० । ७१ । हु उद्धवः)

अतएव विवेकिन कीर्तनमेव कुर्वन्तीति नारदवचनेनाह । गायन्ति ते इति । अरा-
सधृताना राजा देव्य पत्न्य ते विशद कर्म स्वगृहेषु यात्तालनादी गायन्ति तत्कर्मस्त-
शुतोर्जरासधस्य वध आत्मना च बिमोक्षणं च उत्स मा रोदी श्रीकृष्ण जरासध निहत्य
तव पितरं मोचयित्वा कामान्पूरयिष्यतीत्यन्त दृष्टान्तं गोप्यश्चेत्यादि । यथा गोप्य
शत्रुघ्नैवध स्वमोक्षणं च गायति अवतारान्तरं च कुजरपते नक्षत्रनमोक्षणं जानकात्म-
जायाद्य रावणात् अर्जैव च पित्रो कर्तगृहात् मोक्षणं च नकादीना च वधं च मुनय
सनकादय अन्येषि लब्धवशरणा भक्ता ॥ ४४ ॥

44 The wives of the chiefs (imprisoned by Jarasandha king of Magadha) will sing in the midst of their domestic duties, Thy great service, vis., the killing by Thee of their enemy and the release of their husbands. Likewise do the Gopis sing of singular services of Thy killing their enemy Sankhachuda and of the elephant's release by Thee from the alligator, and of the release of Janaki (from the prison of Ravana) and of the release (from the prison of Kamsa) of Thy parents (Vasudeva and Devaki). And so also the Manus and we who have found shelter in Thee shall sing (of our release from the prison of worldly life)—X 71 9 (Uddhava)

जिह्वा लब्ध्वापि यो विष्णु कीर्तनोय न कीर्तयेत् ।

लब्ध्वापि मोक्षनि श्रेणीं स नारोहति दुर्मति ॥ ४५ ॥

(इतिभक्ति सुधोदये च । ५ नारहः)

एवमन्वयं निरूप्य व्यतिरेके निंदामाह। जिह्वामिति । लब्ध्वा पि स्वाधीनजिह्वोपि
स मोक्षनिःश्रेणी मोक्षारोहणसोपानं लब्ध्वा पि नारोहतीति दुर्मनिश्चयः । अत्र मोक्षनिः-
श्रेणी जिह्वाया दृष्टान्तः अरोहणं कीर्तनस्य ॥ ४५ ॥

45. He who having got a tongue does not praise Vishnu—that fool does not ascend the ladder of Moksha which is in his command.—VIII. 5. Haribhaktisudhodaya (Nārada).

गां दुग्धदोहामसतीं च भार्यां देहं पराधीनसस्तप्रजाशच ।
वित्तं त्वतीर्थीकृतमंगवाचं हीनां सया रक्षति दुःखदुःखी ॥ ४६ ॥
यस्यां न मे पावनमंग कर्मस्थितयुद्भवत्राणनिरोधमस्य ।
लोलावतारेप्सतजन्म वास्याद्वंध्यां गिरं तां विभृयाद्वधीरः ॥ ४७ ॥

(११ । ११ । १६—२० श्रीकृष्णः ।)

कथं दुर्मतिः कीर्तनविमुखत्वेन वृथां वाग्वयदुःखितादिनि भगवद्वचनेनाद ।
गां दुग्धदोहामिति । दुष्टत इति दोहः पयः । दुरधोदेहो । नोक्तरत्र दोहोस्ति यस्यास्नां अर्थ-
शून्यां असतीभार्यां कामशून्यां । देहं पराधीनं प्रतिक्षणं दुःखहेतुः असत्प्रजांहादएकलगृह्यं
पुत्रं । अतीर्थीकृतं आगतेऽपि पात्रे अदत्तम् । दुःक्षीर्तिदुरितापादकं अंग हे उद्धव दुःखा-
नन्तरं दुःखमेव यस्य सा रक्षति यथा तथा मयाहीनां वाचम् ॥ ४६ ॥

एतद्गवद्दीनत्वं विवृणोति तस्यामिति । जगतः शोधकं चरित्रं न स्यात् किं तत् ।
अस्य विश्वस्य स्थित्यादिरूपं तज्जेतुरित्यर्थः । लोकानारेषु ईपिक्षतं जगतः प्रेमावदम् ।
श्रीकृष्णरामादिजन्म वा न स्यात् तां निःफलां गिरं धीरो धीमान् न धारयेत् दुःखमात्रं
हेतुत्वादिति ॥ ४७ ॥

46-47. It is an infliction and a misfortune to keep a cow that has ceased to give milk, to have a wife that is unfaithful, a body that is another man's slave, children that are wicked, to give away wealth to an unworthy person, and to have a tongue that does not praise me. Let not a wise man have a tongue that is not used in singing my glorious works—the creation, preservation and destruction of the universe, my many incarnations that I underwent in the manner I liked.—XI. 11. 19-20 (Śrī Kṛiṣṇa).

कलिं सभाजयन्त्यार्या गुणज्ञा सारभागिनः ।

कार्तनेनैव * कृष्णस्य मुक्तसंगः परं ब्रजेत् ॥ ४८ ॥

नेह्यतः परमो लाभो देहिनां भ्राम्यतामिह ।

यतो विंदेत परमां शांतिं नश्यति संसृतिः ॥ ४९ ॥

(११ । ५ । ३६—३७ करभाजनः)

* यत्र सङ्कीर्तनैव सर्वस्वार्थाभिजित्यते । इति पाठान्तरम् ।

एव अकीर्तने निदामुक्त्वा विशेषात् कलियुगे कीर्तनं प्रणृतमित्याह । कलिमिति कलि कलियुग समाजयन्ति पश्चसति कलेगुणं जानन्ति यतः सारभाग साराश गृह-
तीति सारभागिन यत्र युगे कीर्तनैव कृष्णस्य अतप्य समाजयतोत्पर्य ॥ ४८ ॥

अत्र कैमुतिकन्यायेन स्वार्थलाभं स्पष्टयति न एत इति । अत कीर्तनात् अन्यं परम उत्कृष्टं लाभं अर्थो नास्ति स्वार्थोपायस्य इह ससारे भ्राम्यता इह साधनोपाय-
विचारे वा भ्राम्यता अनिश्चयवता । यत्र कीर्तनात् परमा शांतिं मोक्षं । यदि चैव तदा धर्मादिकं कीर्तनैरप्राप्यन् इति किमु वक्तव्यम् । यद्वा नैरुद्यायं शुर्करामक्षणवत्स्यमा-
नन्दप्रदं स्वार्थन्तं हेतुरहेतुश्चेति परमो लाभं एव तस्मात्कलेः प्रशासा युक्तैति ॥ ४९ ॥

48-49 They who appreciate good qualities, they who choose the essential of things such worthy men speak highly of Kali Yuga. For in this age all objects of desire are obtained by the men singing of Hari's praise. No other means is equal to it for men lost in the mazes of worldly life. For by means of it tranquillity is attained and abjection to rebirths is got rid of.—XI 5 36-37 (Karabha Jane)

ते सभाग्यामिनुष्येषु कृतार्था नुपु निश्चितम् ।

स्मरन्ति स्मारयन्तो ये हरेनाम कलौ युगे ॥ ५० ॥

एव च कीर्तने परप्रेरणमपि स्वकीर्तनुल्यमित्याह । शुक्रवाक्येन ते सभाग्या इति ।
नुपु परीक्षित् स्मारयन्ति परान् ॥ ५० ॥

50 They are the fortunate among men, they are the blessed—those who remember the name of Hari and make others remember it in this age of Kali.

कलेदीर्घनिधे राजन् अस्ति ह्यैको महान् गुणः ।

कीर्तनादेव कृष्णस्य मुक्तवंधं पर ब्रजेत् ॥ ५१ ॥

कृते यद्वध्यायतो विष्णु त्रेताया यजतो मखै ।

द्वापरे परिचर्याया कलौ तद्विकीर्तनात् ॥ ५२ ॥

(१२।३।५१—५२ शुक्रः)

किञ्च दुष्टस्यापि कले कृतोदिपु आनादीनां फलानि हटिकीर्तनैव ददत
समाजन युक्तमेवेत्याह द्वाम्याम् । कलेदीर्घनिधेत्यिष्यम्य । दोषनिधेदीर्घवलस्य पतत्
सर्वं हटिकीर्तनादेव वलौ भवतीत्पर्य ॥ ५१-५२ ॥

51-52 The Kali Yuga is the storehouse of vices. But there is one virtue in it. By praising Kṛiṣṇa a man is released of his bonds that enchain him and he obtains union with Brāhma. That which is obtained by meditation on Viṣṇu in the Satya Yuga, and by sacrifices in the Treta Yuga,—and by services in Dvāpara,—the same is acquired by singing the praise of Hari in the Kali Yuga XII 3 51-52 (Śrṅke)

त्रिष्णोर्नु वीर्यगणनां कृतमोर्हतोह यः पार्थिवान्यपि कर्वविम-
भेरजांसि । च हकंभ यः स्वरंहसास्खलतात्रिपिष्टुं यस्मात्त्रिसास्य-
सदनादुरुकंपयानम् ॥ ५३ ॥

नान्तं विदाश्यहमभी मुनयोग्रजास्ते मायावलस्य पुरुषस्य
कुतो परे ये । गायन् गुणान् दशशतानन श्वादिदेवः शेषोऽधुनापि
समवस्यति नास्य पारम् ॥ ५४ ॥

(२।७।४०—४१ ब्रह्मा)

ननु तर्हि कति गुणाः कीर्तनीयाः इत्वपेच्छायां आनन्द्यान्नियमोऽशक्य इत्याह ।
विष्णोतीति । पृथिव्याः परमलग्नपि वो विममे गणितवान् तादशोपि कोण्डुविष्णोर्वीर्य
गणनां कर्तुं मर्हति कथं भूतस्य विष्णोः त्रिपिष्टुं सत्यलोकं च चस्कंभ धृतवान् किमिति
चस्कंभ यस्मात् त्रिविक्रे अस्खलिता प्रतिवातशून्येन स्वरंहसा स्वपादवेगेन त्रिसाम्यद्वयं
सदनमधिष्ठानं प्रधानं तस्मादारभ्य उरु अधिकं कंपयानं कंपेन यानं यस्येति वा । अतः
कारणाच्चस्फुर्म । आत्रिपिष्टुमिति छेत्रे वा सत्यतोकमभिव्याप्य यः सर्वं धृतवानि
तर्याः । यस्यैव वामनावतारस्यैते गुणाः तस्यानन्तावतारस्य गुणा त्रिष्णादिभिरप्यसख्येया
इति ॥ ५३ ॥

एतदेव ब्रह्मवाक्येनैव प्रपञ्चयति नान्तमिति । ते तव पुरुषस्य यन्मायावलं तस्यान्तक
विदामि नोवेत्ति दशशताननि मुवानि यस्य सोपि द्विसहस्रजिह्वोपि यस्य गुणान् गायन् अन्तं
पारं न समवस्यति न प्राप्नोतीति भावः ॥ ५४ ॥

53-54. Who can count the heroic deeds of Visnu ? Not even he who can count the atoms of the dust of the earth can count the heroic deeds of Visnu. He who covered the worlds including the Satyaloka by his unbroken speed shaking the entire world of Nature. Not I nor your elder brothers (Sanaka, Sanandana, Sanatana and Sanatkumâra) have comprehended the powers of that Being. Much less can any one else find his bottom. The god Ananta with his thousand heads singing his praise, cannot finish recounting all the deeds of glory of His many Avatâras (incarnations) —II. 7. 40-41 (Brahmâ).

यो वानन्तस्य गुणाननन्ताननुक्रमिष्यन्स तु वालब्रुद्धिः ।

रजांसि भूमेर्गणयेत्कथंचित्कालेन नैवाखिलसत्वधास्नः ॥ ५५ ॥

(११।४।२ द्रुमिलः)

तस्माज्जगवद्गुणादिपरिच्छेदजिज्ञासापि न कर्तव्येत्याह योवेति अनुक्रमिष्यन् गण-
वितुमिच्छन् यः स तु वालानामिव बुद्धिर्यस्य स मंदमतिः कालेन महतापि महामतिः भूमेर-
जांसि गणयेदपि । अखिलसत्वधास्ना सर्वशक्तयाश्रवस्य भगवतो गुणान् नैव गणयेत् गुणा-
दीनामनन्तत्वात् । तस्मात्स्वमत्यनुसारेण कीर्तयेत् ततुकं प्रह्लादवाक्येन यथा मनीषमिति
(भा० । ७। ४। १२) ॥ ५५ ॥

55 He who strives to count the virtues of the Infinite is a fool. He may perhaps be able to count the atoms of the dust of the earth in the course of time but not the glorious acts of Him who is the storehouse of all forces —XI 4 2 (Drumila)

यस्याखिलामी वहुभि सुमगलैर्वाचो विभिन्ना गृणकर्त्त-
जन्मभि । प्राणन्ति शुभमन्ति पुनन्ति वै जगद्वास्तद्विरक्ता
शब्दोभना मता ॥ ५६ ॥

(१० । ३६ । १२ अकूर)

किं च अन्यविषया अपि वाच भगवन्नामादिभिन्नाश्वेत् ता अपि धन्या अन्यथा
तु दीना इत्याह । यस्याखिलामिति । अखिलानि अखिलस्य वा अमीवानि पापानिष्ठ तीति
अखिलामीवहानि तैः यै रस्य भगवतो गुणगणादिभिविभिन्ना युक्ता वाचः जगत्प्राणति
जीवयन्ति शुभमन्ति शोभयति पुनर्नति पविश्रयति पुन कथभूतैः गुणादिभि विरक्ता रहिता
तास्तु स्वलकृता अपि वस्त्राद्यलकृतशब्दच्छोभना मता द्वरा समवाः अत्यतमनुपास्या
इति भाव ॥ ५६ ॥

56 The words that go to form the auspicious narrative of his birth, deeds and virtues, having the power of destroying all sins, such words animate, adorn and sanctify the world —X 38 13 (Akrura)

इत्थं हरेर्भगवतो रुचिरावतारवीर्याणि वालचरितानि च
शंतमानि । अन्यत्र चेह च श्रुतानि गृणन् मनुष्यो भक्ति परा
परमहसगतौ लभेत ॥ ५७ ॥

इति पञ्चमं विरचनम् ।

(११ । ३१ । २८ शुक्र)

तस्मात्कीर्तनमेव परमा भक्तिरिति प्रकरणार्थं पुष्पहरति रुचिष्ठे मनोहरै
कृष्णाद्यवतारै कृतानि वीर्याणि वालचरितानि वाललीला शतमानि परममंगलानि
अन्यत्र विद्युपुराणादौ इह श्रीमानवते अतानि विभितानि प्रसिद्धानि परमहस-
गतौ कृष्णे भक्ति लभेत कीर्तनपरस्य सर्वा भक्ति सिद्धयेदिति भाव ॥ ५७ ॥

इति पञ्चमं विरचनम् ।

57 Singing in this manner the narratives of the childhood of Visnu's incarnations chronicled in this and other works, which are so agreeable to descent, a man acquires the devotion of the Lord, who is the refuge of Paramahamsas (pious men who have renounced the world) —XI 31 28 (Suka)

Here ends the Fifth String of the Necklace of Devotion,

THE SIXTH STRING.

Note — This section dwells on the subject of स्मरण (remembrance of the Lord)

अथ पृष्ठं विरचनम् ।

अहो यूयं सम पूर्णार्था भवत्या लोकपूजिताः ।

वासुदेवे भगवति यासान्नित्यर्पितं मनः ॥ १ ॥

(१० । ४७ । २३ उद्धवः)

अथ स्मरणं निरूपयितुं विरचनमारभते तत्र भगवत्स्मरणशीलाः कृनार्था इत्युद्घव-
घचनेनाह । अहो इति । यूयमेव कृनार्था भवत्य पव लोकपूजार्हा इत्यर्थः । इति सर्वांतमना ।
सम नूनं । बहुप्रयाससाध्यत्वाद्गग्नति मनो निवेशनस्येति योगादिकलमेव भवतीभिः प्राप-
मिति भावः ॥ १ ॥

1. O ladies, you are happy in the achievement of the objects of your devotion. The world honours you because you have fixed your mind on the Lord Vāsudeva.—X. 47. 23 (Uddhava).

एतावान्योग आदिष्टो भच्छिष्यैः सनकादिभिः ।
सर्वतो मन आकृष्य भयद्वावेश्यसे यथा ॥ २ ॥

(११ । १३ । १४ श्रीकृष्णः)

एतदेव भगद्वचनेन स्पृष्यति । एतावानिति । यथा यतः मयि मनः आवेश्यते एतां-
धान् एतत्पर्यंतः अन्यस्मात् अन्यचिंतां हित्वेत्यर्थः ॥ २ ॥

2. My disciples, Sanaka and others, have enjoined this much of Yoga that having withdrawn the mind from all objects let it be fixed wholly on me.—XI. 13. 14 (Sri Kṛiṣṇa).

सकृन्मनः कृष्णपदारविन्दयोर्निवेशितं तदुगुणरागियैरिह ।
न ते यमं पाशभूतश्च तदुभटान्स्वप्नेपि पश्यन्त्यर्पि चीर्णनिःकृताः ॥३॥

(६ । १ । १९ शुकः)

एतत्फलं कैमुतिकन्यायेनाह । सकृदिति । यैः सकृदपि किं पुनः सदा कृष्ण
यदारविन्दयरोपि किं पुनः सर्वांगे निवेशितं बलादपि किं पुनः स्वतो निविष्टं तदुगुणरागयपि
किं पुनस्तदुगुणं यत्र कुञ्चापि किं पुनस्तीर्थेषु * ते केपि यमं न पश्यन्ति किं पुनर्याम्या-
पातनाः तद्भटान् दूतानपि । किं पुनस्तदाकर्षणाद्बुद्धुःखं स्वप्नेपि किं पुनः परमार्थतः
तावतैवचीर्णनिःकृताः कृतप्रायश्चित्ताः ॥ ३ ॥

इति वादितु इति पाठान्तरम् ॥

3 They who even once have fixed their mind on the lotus feet of Krsna, placing their affections on His many excellences—such men will never see, even in their dreams, the face of Yomo nor of his noose-armed myrmidons. Such men have already performed their expiations of sins (by their attachment to the Lord) —VI 1 19 (Sanks)

न भारती मेऽङ्गमृषीपलक्ष्यते न वै क्वचिन्मे मनसो मृपा गति ।
न मे हृषीकाणि पतंत्यसत्पथे यन्से हृदौत्कठ्यवता धूतो हरि ॥४॥

(२ । ६ । ३४ श्रुता)

एव फनात्तरणयपि ब्रह्मवाक्येनाह न भारतीति । यस्मात् मे भया औत्कंठये
भक्त युद्धे तथुक्तेन दृढ़ा हरिर्थाति । अग हे नारद आत मे धार्मन इदियाणां वृत्तय
सत्यार्थं न तु मत्प्रभावेण्यर्थं ॥४॥

4 Since my heart has wilfully held Hari within it, my words are not uttered in vain (but bears fruits) nor does my mind act without effect. And my senses are never employed in wickedness —II 6 34 (Brahm)

Note.—The purport of Brahm's speech is that the seat of his activities of tongue, mind and senses being usefully employed is due to the influence of his fixing his heart on the Lord and not on any merit of his own.

एतावान्साख्ययोगाभ्या स्वधर्मपरिनिष्ठया ।

जन्मलाभं परं पुस्तमासंते नारायणस्मृतिं ॥ ५ ॥

(२ । १ । ६ शुकः)

तस्माद्गच्छत स्मरणं परो लाभो नास्तीत्याह । एतावानिति । एतावानेव जन्मनो
लाभं फलं तमाह । नारायणस्मृतिरिति साख्यादिभि साध्य इति तेषा स्वत्रैष लाभत्वं
वारयति । साख्य आत्मनात्मविदेकं योगोऽप्नाग । अन्ते तु नारायणस्मृतिं परो लाभ
न तन्महिमा वक्तु शक्यत इत्यर्थं ॥५॥

5 The supreme object of life required by Sankhya and Yogo, good diligent attachment to one of Dharma, is that at the time of death the mind may remember Narayana —II 1 6 (Sanks)

तस्मात्सर्वात्मना राजन् हृदिस्थं कुरु केशवम् ।

स्मियमाणो हृषवहितं ततो याहि ॥ परा गतिम् ॥ ६ ॥

स्मियमाणैरभिष्येयो भगवान् परमेश्वर ।

श्रात्मभावं नयत्यगं सर्वात्मा सर्वदर्शनं ॥ ७ ॥

(२ । ३ । ४४—५० शुक)

* याति इति पाठानारम् ।

† दर्वसंशयं इति पाठानारम् ।

पतदेव शुक्राक्षेन हपष्टयति द्वाभ्याम् तस्मादिति । हृदिस्थं कुरु चिंतय । अव-
हितः सावधानः सन् । ततः चिंतनात् परां गतिं भगवद्भावम् ॥ ६ ॥

स्मरणस्य साधारण्यमाह म्रियमाणेरिति । कैरपि अभिध्येयः अभिध्यातः आत्मभावं
नयति ध्यातारम् । यद्वा । अभिध्येयो भवति यतस्तमात्मभावं नयतीत्यर्थः ॥ ७ ॥

6-7. Therefore, O king Parikṣit, let Keśava be treasured in your heart so that at the time of death you are careful as to what you are about. It is, then, that you reach the great God. At the time of death remember the Lord, the supreme. He, the soul of all, He on whom all rest, metamorphoses such an one into his own likeness.—XII. 2. 49-50.

अविस्मृतिः कृष्णपदारविन्दयोः क्षिणोत्यभद्राणि च शं तनोति ।
सत्त्वस्य शुद्धिं परमात्मभक्तिं ज्ञानं च विज्ञानविरागयुक्तम् ॥ ८ ॥

(१२ । १२ । ५५ सूतः)

ननु ज्ञानं विना स्मरणमाणे ण कथं भगवद्भावप्राप्तिः । सत्यं । ज्ञानस्यैतदधीनत्वा-
दित्याह । अविस्मृतिरिति अविस्मृतिः स्मरणं । अभद्राणि पापोनि क्षिणोति नाशयति शं
कल्याणं तनोति । सत्त्वस्य अंतःकरणस्य शुद्धिं परमात्मनि कृष्णे प्रेमलक्षणं भक्तिं ।
ज्ञानं शास्त्रीयम् । विज्ञानेन श्रुतुभवेन विरागेण विषयवैतृष्ण्येन च युक्तं तनोति ॥ ८ ॥

8. The remembrance of Kṛiṣṇa destroys misfortunes and brings forth well-being, purifies the intellect, generates devotion towards the Lord and begets learning, intuitive wisdom and non-attachment.—XII. 12. 55 (Sūta).

विद्यातपः प्राणनिरोधमैत्री तीर्थाभिषेकव्रतदानजोर्यैः ।

नात्यंतशुद्धिं लभतेतरात्मा यथा हृदिस्थे भगवत्यनंते ॥ ९ ॥

(१२ । ३ । ४८ शुकः)

ननु ज्ञानहेतुः सत्त्वश छिः विद्यादिभिः साध्या तत्राह विद्यातप इति । विद्या उपा-
सना तपः स्वधर्माचरणं प्राणनिरोधः प्राणायामः मैत्री भूतेषु भूते रति एभिः अंतरात्मा
मनः शुद्धिं लभेत न त्वात्यंतिकीम् । यथा हृदिस्थे भगवति सवासनं मनः हरिस्मरणे-
नैव शुद्धतीत्यर्थः ॥ ९ ॥

9. The inner man does not obtain that complete purification by learning, by ascetic practices, by restraint of his breath, by universal friendliness (love of all living beings), pilgrimages, ablutions, almsgiving and repeating of mantras, which he finds by holding the Lord Ananta in his heart.—XII. 3. 48 (Suka).

पुंसां कलिकृतान् दोषान् द्रव्यदेशात्मसंभवान् ।

सर्वान्हरति चित्तस्थो भगवान्पुरुषोत्तमः ॥ १० ॥

(१२ । ३ । ४४ शुकः)

एतदेव स्पृष्ट्यति पु सामिति अन्न कलिप्रदण विशेषामिप्रायेण । द्रुंघ्य हिरण्यादि
आत्मा मनः द्रव्यादिभि समयो येषा चित्तस्य विच्छे स्फुरितः तेन ॥ १० ॥

10 The Lord Pnruṣottama present in the heart (when remembered), drives away all the vices of men caused by the influence of Kali Yuga and by the uncleanness of offerings, of the place where offerings are made, and of their own minds—XII 3 45 (Suka)

यथा हेम्नि स्थितो वह्निदुर्बर्णं हंति धातुजम् ।

एवमात्मगतो विष्णुर्यैर्गिनामशुभाशयम् ॥ ११ ॥

(१२ । ३ । ४७ शक)

एतद्व द्वप्नन्तेन द्वद्यति । यथा हेम्नि स्थित इति । धातुर्जं ताप्न्रादिस्लेषाजातं
हेम्ना दुर्बर्णं भालिन्यं तत्र स्थितो वह्निरेव द्वहति न तु लोयादि एव योगिनामपि विष्णुरेव
न तु योगादिकमित्यर्थः । तस्मात्साधूक् विद्यातप इति ॥ ११ ॥

11 Just as fire causes the disappearance of the bad colour of the gold due to the admixture of alloy, so Viṣṇu by his presence in the heart of Yogis, removes wicked thoughts—XII 3 47 (Suka)

मन्येऽसुरान् भागवतास्न्यधीशो स्तरंभमार्गार्भिन्निविष्णुचित्तान् ।

ये सयुगेऽचक्षत ताक्ष्यं पुत्रमंसेसुन्ताभायुधमापतन्त्मम् ॥ १२ ॥

(३ । २ । २४ उद्धव)

किं च यथाकथचित् भगवत्सरणम् ऋमेव पुरुषाधित्तुरिति उद्धववचनेनाह । मन्ये
सुरानिति । सरम् क्रोधावेशः तेन मार्गेण भगवति अर्भिन्निविष्णु चित्त येषा तानसुरानपि
भागवतानेष्य मन्ये । सयुगे सप्रामे । तावर्यं कश्चपहनस्य पुञ्ज गृहडं असे स्कंधेषु सुनामा
युधधक्कायुधो इति । तमवक्षत अपश्यन् तस्मात्तेज्यपि अनुप्रहो युक्त एवेत्यर्थः ॥ १२ ॥

12 I think that the Asuras are the devotees of Blegawan for they fixed their mind though full of anger on the Lord of the three worlds. They saw Hari advancing towards them riding on Garuda with the discus held in His hand.—III 2 24 (Uddhava)

भजन्त्यथ त्वांमत एव साधवी व्युदस्तमायागुणविभ्रमोदयम् ।

भवतपदानुस्मरणाद्युते सता निमित्तमन्यद्वुभगवन् विद्वहे ॥ १३ ॥

(४ । २० । २६ पृष्ठ)

एवं कलितमाह भजन्तीति । भजन्ति स्तरन्तीत्यर्थ । व्युदस्तः मायागुणाना
विभ्रमोदयो येन त त्वां एव कुतः अव्यत् निमित्तमेयोहेतु न विद्यहे वय नास्तयेवे
त्यर्थः ॥ १३ ॥

13. Therefore the saints serve Thee who art beyond the powers of Mâyâ.
They have no other object in view than the remembrance of Thy lotus feet.—IV. 20. 29 (Prithu).

भूयादधोनि भगवद्भिरकारि दंडो यो नौ हरेत् सुहेरलनमाप्यशेषम् ।
मा वोनुतापकलया भगवत्समृतिद्वी मोहो भवेदिह तु नौ व्रजतो-
रधोधः ॥ १४ ॥

(३ । १५ । ३६ जयविजयौ)

यतः भगवत्स्मरणशीलस्य स्वकर्मजोऽनर्थोपि नोपतापायेति जयविजयवाक्येनाह ।
भूयादिति । अधोनि अधवति य उचितो दंडः स एव भवद्विः सनकादिभिरकारि नात्र
भवतामपराधः कश्चित् । अतो नौ आवयोः भूयात् यः अशेषमपि सुरहेलनं ईश्वराश्वातिक्र-
मणक्षणं पापं हरेत् । किंतु युधाकं यः कृपानिमित्तोऽनुतापः तस्य लेशेन अधोधो
मूढयोनीर्वजतोरपि नौ आवयोः भगवत्समृतिवातको मोहो मा भवेत् । किंतु मोहोपि
समृतिमेव प्रवहतादिति प्रार्थना ॥ १४ ॥

14. May the penalty which you have inflicted on both of us overtake us. It will remove the sin of disobedience of the commands of our master. But by your favour let not the mental distraction that causes forgetfulness of the Lord overtake us even if we descend to lower incarnations.—III. 15. 36 (Jaya and and Vijaya).

तन्नः समादिशीपायं येन ते चरणाब्जयोः ।

समृतिर्यथा न विरमेदपि संसरतामिह ॥ १५ ॥

(१० । ७३ । १५ राजानः)

एतदेव स्पष्टयति जरासन्धधृतानां राजां वाक्येन । तन्न इति । येनोपायेन यथा
यथावत ते चरणाब्जयोः समृतिर्न विरमेत् किंतु सदा भवेदित्यर्थः ॥ १५ ॥

15. Then instruct us the means by which we may not forget your lotus feet even though we go round our incarnations.—X. 73. 15. (The Chiefs imprisoned by Jarasandha and released by Kṛiṣṇa).

शश्याशनाठनालापक्रीडास्नानाशनादिषु ।

न विदुः संतमात्मानं वृषणयः कृष्णचेतसः ॥ १६ ॥

(१० । ४० । ४६ शुकः)

ननु तथापि संसरणदुःखं स्यादेव नेत्याह । शश्ययेति । शश्यादिषु श्रीकृष्णचे-
तसो वृषणयः सन्त मन्यात्मानं देहेन्द्रियादि न विदुः दुःखं न विदुरिति किं वाच्यं न-
इत्यर्थः ॥ १६ ॥

16. The *Vrīsnis* who were lost in their thoughts of Kṛiṣṇa in their intercourse with him as they lay together in their bed or sat together or walked

with him and talked and played and bathed and ate together, entirely forgot their own separate existence—X 90, 46 (Bnka)

Note.—The *Vrishnis*—a clan of the Yadava tribe to which Sri Krishna belonged

अकिञ्चनस्य दान्तस्य शान्तस्य समचेतस ।

मया संतुष्टमनस सर्वा सुखमया दिश ॥ १७ ॥

न पारमेष्ठ्य न महेन्द्रधिपत्य न सार्वभौम न रसाधिपत्यम् ।

न योगसिद्धीरपुनर्भव वा मय्यपितात्मेच्छति मद्विनान्यत् ॥ १८ ॥

(११ । १४ । १३—१४ श्रीकृष्ण)

अत्र भगवद्वचनेन हेतुमाह । एकादशे उद्धव प्रति त्रिमि अकिञ्चनस्य निष्पतिग्रहस्य मया समर्थमाणेनैव संतुष्ट मतो यस्य एवमानन्दसमुद्देश मग्नस्य कुतो दुखानुसरणम् ॥ १७ ॥

परिपूर्णतामेवाह । न पारमेष्ठ्यमिति । रसाधिपत्य पातालादिसाम्यम् । अपुनर्भवं मोक्षमिति । मद्विना मा हित्वा अन्यतेच्छति अहमेव तथा प्रेष्ट तथा च मत्स्मरणेनैव स कृतार्थ ॥ १८ ॥

17-18 On all sides is joy to him who possesses no property with the desire to reap benefit out of it, who restrains his senses, who is tranquil, who bestows equal regard to all, and who remembering me feels happy. Neither the position of Brahma nor that of Indra, neither sovereignty of all the earth, nor of Patala, neither the powers of Yoga nor Mel nor does he wish for nothing but me; such is the man who has consecrated himself to me—XI 14 13-14 (Sri Krishna)

मय्यपितात्मन सभ्य निरपेक्षस्य सर्वत ।

मय्यात्मना सुख यद्वत्कुतस्तद्विषयात्मनाम् ॥ १६ ॥

(११ । १४ । १२ श्री कृष्ण)

एवं विषयसुख मत्स्मरणसुखाभिकृष्टमिति किंचाच्यग्मित्याह मयीति । सभ्य हे उद्धव परमानन्दरपेणात्मना स्वरूपेण द्युरता ॥ १६ ॥

19 O Uddhava, the happiness which a man feels in me in his soul, he who has consecrated his life to me, he who is not beholden to any one, that happiness cannot be the portion of those that are addicted to worldly pleasures,

—XI 14 12 (Sri Krishna)

वैरेण य नृपत्य शिशुपालपौडशाल्वादयो गतिविलासविलोकनादै । ध्यायन्त आहृतधिय शयनासनादै तत्साम्यमापुरनुरक्तधिया पुन किम् ॥ २० ॥

(११ । ५ । ४८ नारद)

अथ च श्रीहरिस्मरणमहिमन्यसंभावना नास्तीति कैमुतिकन्यायेनाह । वैरेण्येति । वैरेण्यापि शिशुपालादयो नृपतयः शयनासनादौ स्थिता विलासाद्यैः प्रकारैर्ये ध्यायन्तः तत्र मग्नमनसः सन्तः तस्य भगवतः साम्ये तुल्यत्वं पेक्ष्य आपुः । यद्येवं तदानुरक्तधियां तत्साम्यप्राप्तिर्भवतीति किं वाच्यम् ॥ २० ॥

20. If the Kings Sisupala, Paundra and others with their feelings of hostility towards Krishna meditated on his figure, either as he lay on his bed or as he sat, as he courted or ogled, or sported ; and if by dwelling upon such thoughts concerning him they were transformed into his own self, in much more is the chance to be one with him for one who in his affection for him constantly contemplates on him.—XI. 5. 48 (Nârada).

निभृतमरुन्मनोक्षदृढयोगयुजो* हृदि यन्मुनय उपासते तदर्योपि युयुः स्मरणात् । लिय उरगेन्द्रभोगभुजदरडविषक्तधियो वयमापि ते समाः स्तमदृशोंग्रिसरोजसुधाः ॥ २१ ॥

(१० । ८७ । २२ अृतयः)

तत्राप्यसंभावनां परिहरति वेदवाक्येन । निभृतेति । मरुत्प्राणः मनश्च अत्राणि इन्द्रियाणि च निभृतानि संयमितानि यैः । ते द्वां योगं युजंति दृढयोगयुजस्ते तथाभूता मुनयो हृदिं यत्तत्त्वमुपासते तदरयोपि तव स्मरणाद्युः प्रापुः । लियोपि कामतः उरगेन्द्रभोगभुजदरडविषक्तधियः अहोन्ददेहसदृशयोभुजदरडयोर्विषक्ता धोर्यासां ताः परिच्छ्रुत्वद्युयः समपरिच्छ्रुत्वां पश्यन्त्यो वयं अृत्यभिमानिन्यो देवता अपि ते समा कृपा विषयतया । अंग्रिसरोजसुधा । अंग्रिसरोजं सुखु धारयन्त्यः ताः । अयं भाव । इत्थंभूत स्तव स्मरणानुभावः । ये योगिनस्त्वां हृद्यालंबनं उपासते याश्च लियः कामतः परिच्छ्रुत्वां ध्यायन्ति ये च द्वेषेण सर्वानपि नास्त्वामेव प्रापयतीति ॥ २१ ॥

21 That true Self of thine which the Munis contemplate having restrained their breath, senses and mind applying themselves finally in their practice of Yoga, the same do also thy foes attain by unceasing thoughts of thee. And the nectar of thy lotus feet the Gopis taste as they cling to thy arms, strong as the coil of the Serpent-king's body ; the same sweets of thy lotus feet we too enjoy —looking with equal regard on all. Thy grace is bestowed equally on all.—X 87. 22 (Srutis).

Note—The commentary has the following with reference to the attributive compound

उरगेन्द्रभोगभुजदरडविषक्तधियः ।

याश्च लियः कामतः परिच्छ्रुत्वां त्वां ध्यायन्ति ॥

which means " And also those women who out of carnal love meditate on thy conditioned human form " Here is a statement that all the Gopis (for the references

* आकृतिधियः इति पाठान्तरम् ।

plainly to them) were not the विद्वाम (soldiers) lovers of Kṛiṣṇa as is claimed for them by admirers of their unselfish devotion. Compare also Bhagavata X. 47 59 quoted before (69th sloka of the 1st string)

एन पूर्वकृत यत्तद्राजान कृष्णवैरिण ।

जहुस्ते ते तदात्मान कीट पेशस्कृतो यथा ॥ २२ ॥

(७। १०। ३४ नारद)

ननु वैरिण वैरकृते पापे विद्वानेन थ माधव्याति स्मरणमहिम्नेवेत्याह । एतेति ।
यत् एन पापं इदानीं पाप कृत पूर्वकृत तत्सर्व वैरिणोपि तदात्मान कृष्णचेतसे जहु
तत स्वरूपं चापु । अत्र हृष्टान्तं यथा कीट पूर्वस्तु पिष्ठाय पेशस्कृतो भ्रमरविशेषय
आनेन तद्रूपतां याति ॥ २२ ॥

22. The enemies of Kṛiṣṇa got rid of their sins (by the constant thought on him) just as the insect leaves its own form and takes to that of the bee on whom it unceasingly fixed his thought.—VII 10 39 (Narada)

Note.—It is the traditional belief that in expression in Yoga literature, that a certain species of insect is called by the भ्रम (bee) and placed in a hole like bee hums and buzzes incessantly at the door of the prison house of the rooster which is finally transformed into a bee.

विषयान् ध्यायतश्चित्त विषयेषु विषज्जते ।

मामनुस्मरतश्चेतो मध्येव प्रविलीयते ॥ २३ ॥

(११। १४। २७ श्रीकृष्ण)

यो यस्य स्मर्ता स तद्गो भवतीति मगधव्यनेनाह । विषयानिति । विषज्जते विष-
याकारं भवति मध्येव प्रविलीयते मदाकार भवति प्रशदेन ध्याता तमय प्रामोतीति
दर्शित तस्मात्साधूर्तं सर्वत स्मरणघृतं गरोय स्मर्तुमात्र कृताधिमिति ॥ २३ ॥

23. The mind in thinking of objects of enjoyment becomes attached to them. Likewise the mind of him who thinks on me becomes lost in me.—XI, 14 27 (Sri Kṛiṣṇa)

दृष्टस्तवाद्वियुगल जनतापवर्गं ब्रह्मादिभिर्हृदि विचित्य मगाधबोधे ।
संसारकूपपातेतोत्तरणावलय ध्यायश्चराम्यनुगृहाण यथा स्मृति.
स्याद् ॥ २४ ॥

(१०। ६५। १८ नारद)

अतपव कृतार्थेनापि मगधत्स्मरणं प्राच्यत इति नारदव्यनेनाह । हृष्टमिति ।
भक्तजनताया अपवर्गकृपम् । किञ्च अतिदुलमतया ब्रह्मादिभिर्योगेभरैरपि हृदि विचित्य ।
किञ्च सत्तारकूपे परितानी उत्तरणायावलब्धमाभय एवभूतं तवर्णवियुगल मया हृष्ट अतः
कृतकृतयोहिम तथापि तव स्मृतिर्घ्यथा स्यात्था अनुगृहाण ततस्त्वां ध्यायश्च चरा-
मीति ॥ २४ ॥

24. I have seen thy lotus feet, the dispenser of Moksha. Brahman and others full of profound knowledge meditate on them. They uplift those who have fallen in the deep of worldly life. I go meditating in my peregrinations. Have grace on me so that I keep thy lotus feet ever in my mind.—X. 69 18 (Nārada).

अग्राहुश्च ते नलिननाभ पदारविन्दं योगेश्वरैर्हृदि विचक्षय-
मगाधब्रीधैः । संसारकूपपतितोत्तरणावलंत्रं गेहंजुपामंपि मन-
रुद्धियात्सदा नः ॥ २५ ॥

(१० | २२ | ४८ गोप्यः)

एवं च विषयत्यागाकृमैरपि स्मरणं न त्याज्यमिति गोपीवाक्येनाह । हे नलिननाभ ते
पदारविन्दं गेहंजुपां गेहसेविनामपि नोस्माकं मनसि सदा उद्दियान् आविर्भवेत् स्वाज्ञेयि
तत्पदस्मृतिविच्छेदो मा भूदिति भावः ॥ २५ ॥

25. O thou Padmanābha (from whose navel has issued forth the lotus)
thy lotus-feet lift those who have fallen into the deep of the worldly life
Great Yogis possessed of profound knowledge meditate on them. Let them be
ever present in our minds even though we are worldly householders—X. 82.
48 (Gopis).

तस्माद्दसद्भिद्यानं ऋग्नसायमनोरथम् ।
हित्वा मयि समाधरुव मनो अहभावभावितम् ॥ २६ ॥

(११ | १४ | २८ श्रीकृष्णः)

इति श्रीमत्पुरुषोत्तमचरणारविन्दुकृपामकरत्वविन्दुग्रोन्मालितविवेकतैरभुक्तपरमहंस-
विल्लुपुरीग्रथितायां श्रीमात्रतामृतादिव्रलद्वश्रोमद्भक्ति-

रत्नावल्यां पष्टं विरचनम् ।

एवं प्रकरणार्थं भगवद्वचनेनोपसंहरति । तस्मादिति यस्मादन्यत्साधनं तत्फलं च
स्वप्रमनोरथवद्सद्भिद्यानमात्रं तस्मात्तद्विहाय मश्येव मनः समाहितं कुरु मद्भावभावितं
मद्भावेन भजनेनैव शोधितं तात्रलैव सर्वानर्थनिवृत्तिः परमानन्दश्च स्यादिति ॥ २६ ॥

इति श्रीटीकायां पष्टं विरचनम् ।

26. Therefore give up wicked thoughts They are unreal like dreams.
Fix your mind on me in your meditation.—XI 14. 28 (Śrī Krisṇa).

Here ends the Sixth String of the Necklace of Devotion.

THE SEVENTH STRING OF THE NECKLACE OF DEVOTION

(Note—This section is devoted to the subject of पादसेवन (literally, the shampooing the feet of the Lord)

अथ सप्तमं विरचनम् ।

देवोऽसुरो मनुष्यो वा यज्ञो गन्धर्व एव च ।

भजन्मुकुदचरण स्वस्तिमान् स्याद्यथा वयम् ॥ १ ॥

(७ । ७ । ५० प्रह्लाद)

अथ सप्तम विरचनम् ॥

अथ पादसेवन निरूपयितु विरचनप्रारम्भते तत्र पादसेवन नाम परिचर्या प्रतिमादौ ।
तत्र सर्वोपकारक मगधतपादसेवनमिति प्रह्लादवचनेनाह । देवेति । भजन्मसेवमान स्वस्ति-
मान् इदामुत्र च ॥ १ ॥

1 Whether he be a Dova or an Asura, a Yaksa or a Gondhorva, he will
earn his happiness by serving at the foot of Mukunda —VII 7 50 (Prahlaða)

Note—Deva literally means a shining being—a god Asuras—they are ever
hostile to the Devas and no less powerful (See a previous note (p 19) on the
word Asura) Yakshas are inferior in rank to the Devas They are popularly sup-
posed to be deities of the higher mountains in the Himalayas and have to their
keeping rich treasures Gandharvas are also a semi-celestial tribe, fond of music,
endowed with a musical voice Mokouda means the bestower of Mukti.—(Visnu)

मतप्राप्तये पद्मभवादय ॥ प्रभो तत्यन्त उग्रन्तप ऐद्रियेघिय ।
ऋते भवतपादपरायणात् मा यिदन्त्यहं त्वद्दुदया यतोऽजित ॥ २ ॥

(५ । १८ । २२ रमा)

तत्र इह लोके कल्याण दर्शयति लक्ष्मीवासेन । मतप्राप्तये ब्रह्मादय-
तपत्त्वात्ते कुर्वन्ति कथभूता पैद्रिये सुखे धीर्यो अनुकूलमास । सथारि भगवत्पादपरा-
यणाहृते न मा विन्दन्ति मतकृदाक्षविनासिताविभूतोर्न लभत इत्यर्थ । त्वयेव हृदय यस्याः
साह त्वत्परतत्रात् हथदनुवर्तिन एव विलोक्यामि नान्यमित्यर्थ ॥ २ ॥

2 Brahma, Siva and other gods in order to obtain my gifts practise severe
asceticism but with their hearts fixed on the pleasures of the senses But they
cannot win my grace unless they resort to Thy feet For my heart is given to
Thee —V 18 22 (Laksmi)

Note—Laksmi is the goddess of prosperity Only they can obtain her blessings
who have propitiated her Lord (Nañayana)

* अजेश द्वारादयः इति पादान्तरम् ।

त्वयं बुजाक्षाखिलसत्वधाम्नि समाधिनावेशितचेतसैके ।

त्वत्पादपोतेन महत्कृतेन कुर्वन्ति गोवत्सपदं भवादिधम् ॥ ३ ॥

(२० । २ । ३० ब्रह्मादयः)

परत्रापि खस्त्याह । त्वयं बुजाक्रेति । एके केचिदेव मुरया वा समाधिना त्वयि समावेशितचेतसेापि त्वत्पादपोतेन त्वच्चरणरूपेण पोतेन त्वत्सेवयेत्यर्थः । भवादिवं गोवत्सपदं कुर्वन्ति तरन्तीत्यर्थः । कथं भूतेन पादपोतेन महत्कृतेन महद्विन्नारदादिभिः कृतेन मनसि सेव्यतया संपादितेन ॥ ३ ॥

3. The few who fix their mind on Thee who art the abode of pure Sattva Guna, cross the sea of worldliness on the vessel of Thy worshipful feet as easily as as they would pass over the foot mark of a eall.—XX. 2. 30 (Brahmā and others).

अथापि ते देव पदाम्बुजद्वयं प्रसादलेशानुगृहीत एव हि ।
जानाति तत्त्वं भगवन्महिमो न चान्य एकोपि चिरं विचिन्वन् ॥ ४ ॥

(१० । १४ । २४ ब्रह्मा)

ननु कथं तत्त्वज्ञानं विनां पादसेवनमात्रेण भवादिधतरणं । सत्यम् । तदप्यस्मादेव-
त्याह ब्रह्मवाक्येन । अथापीति । अथापि यद्यपि तत्त्वज्ञानस्य वृद्धनि साधनानि तथापि सेव्य-
मानस्य ते पदाम्बुजद्वयस्य प्रसादलेशेन अनुगृहीत एव भगवतस्तव यो महिमा तस्य तत्त्वं
जानाति अन्यस्तु एकः असंगोपि चिरमपि विचिन्वन्नपि योगाभ्यास्तरतोपि न जानातीति
त्वत्पादसेवो तु जानात्येवेति हि शब्दस्यार्थः ॥ ४ ॥

4. O Deva, only he who is favoured by a particle of Thy grace can know the mystery of Thy glory. Not he who even if he is unattached and in long quest of Thee (practising Yoga) —X. 14. 29 (Brahmā).*

मत्येऽ मृत्युव्यालभीतः पलायंलौकान् सर्वान् निर्भयं नाध्यगच्छत् ।
त्वत्पादाबजं प्राप्य यदृच्छयाद्य स्वस्थः शेते मृत्युरस्मादपैति ॥ ५ ॥

(१० । ३ । २७ देवकी)

* In the printed Calcutta edition the following verse is inserted here,

न यत् प्रसादायुतभागलेष-

मन्ये च देवा गुरुषो जनाः स्वयम् ।

कर्तुं समेताः प्रभवन्ति युं स-

स्तमीश्वरं त्वां शरण्यं प्रपद्ये ॥

८ । २४ । ४८ सत्यद्वनः

अपि च त्वच्चरणारविन्दयोर्यः प्रसादस्तस्मात् यद्ववति तत् कुतोऽपि न भवतीति कौमुदिक-
न्यायेन सत्यव्रतस्य राज्ञो बचनेनाह । यत् प्रसादस्यायुतभागस्तस्य लेशमप्यन्ये देवादयः सर्वे समे-
ताऽपि स्वयं तप्तिरपेक्षाः सन्तः कर्तुं न प्रभवन्ति ॥

I take refuge in Thee, O Lord. The ten thousandth part of the grace of Thy feet the gods and the elders and preceptors cannot confer on us.—VIII. 24. 49 (Satyavata).

तस्यानस्य फल सर्वतोभयनिष्टिरपि भगवत्पादसेवा साध्यैवेति देवकीधाक्ये
नाह । मर्य इति । मृत्युरेव व्याल सर्वं तस्माद्गीतो लोकान् पलायमान सन् निर्भय
भयमाप्न नाथगच्छन् सर्वलोकाना कालप्रहृतवात् । त्वत्पादावज तु यदृच्छया केनापि
भास्योदयेन सेव्यतया प्राप्य हे आद्य स्वस्य श्रेते । निर्भयो भवतीत्यर्थ । यतो अस्मात्
त्वत्पादसेवकान् मृत्युरपैति । यद्येव तदा नरव्याघ्रादिभ्यो भय न भवतीति कि
वाच्यम् ॥ ५ ॥

5 Mortal man afraid of the Serpent (death), takes to flight and finds no
security in all the worlds But he who takes refuge in Thy lotus feet, O primeval
Being, sleeps in ease Death flies away from him —X 3 27 (Devaki)

तस्माद्गजोरागविषादमन्युमानस्पृहाभयदैन्याधिमूलम् ।

हित्वा गृहं ससृतिचक्रवालं नृसिंहपादं भजताकुतोभयम् ॥ ६ ॥

(५ । १८ । १४ प्रद्वाद)

तदेवाकुतोभयत्वं प्रह्लादवचनेनाह तस्मादिति रज आदिभिर्य आधिर्मनस्ताप
तस्य मूल हित्वा कथमूत गृहं ससृते ससारस्य चक्रवालं मडलं यतः पुन धुन ससार-
मडले भ्रमिभवतीत्यर्थ । अकुतोभय नृसिंहपादं भजत सेवध्वम् ॥ ६ ॥

6 Therefore take to the service of the lotus feet of Nrisimha and leave
worldly life, the home of passion attachment sorrow, anger, pride desire,
helplessness, fear and mental distresses—leading men to move in the circle of
incarnations —V 18 14 (Prahlaada)

अथात शानददुघं पदाम्बुजं हसा श्रयेरन्नरविन्दलोचनं ॥

सुखं तु विश्वेश्वरं योगकर्मभिस्त्वन्माययामो विहता न मायिन ॥ ७ ॥

(११ । २९ । ३ उद्धव)

ननु कस्मात्तद्दिः सर्वे तदग्रदम्बुजं न भजन्ते यतो मुच्यते तन्मायामोहितत्वादेवेत्याह
उद्धववाक्येन । आथा इति । यस्मात् गादसेवनादन्यत्र य गोदन्ति अथातः अत एव ये हसा
सारासारविवेकचतुरा ते तु आनन्ददुघं समस्तानन्दपूरकं तव पदाम्बुजमेव सुखं यथा
भवति तथा तु निश्चितं सेवन्ते । अमो तु विषयिण तन्मायाविहता योगकर्मभि मानिन
सन्तो न अयते । यद्या अमो त्वद्भक्ता त्वन्मायया न विहता अतएव योगकर्मभि कृत्वा
मानिनो न भवन्ति । अये तु त्वन्मायया मोहिता सन्तो वय योगक्षा कर्मकुशला इति
केवलं गर्ववन्तो भवन्तीति न मुच्यन्त इत्यर्थ ॥ ७ ॥

7 Therefore O Thou possessed of lotus eyes, do the swans gladly take shelter
under Thy lotus feet which lavishes happiness on them Those who take to
Yoga and Karma become proud and being obstructed, by Thy influence do not
take the shelter of Thy feet —XI 29 3 (Uddhava)

कृच्छ्रो महानिं भवार्णवमल्पवेशां पद्मवर्गनक्रमस्तुखेन तितीर्पन्ति ।
तत्वं हरैर्भगवतो भजनीयमंश्चिं कृत्वोऽुपं द्यसंनमुत्तरदुस्तरार्णम्॥८॥

(४ । ४२ । ४० सनत् कुमारः)

ननु चहघः श्रेयो मार्गः सन्ति तत्कथमयमेव सारः तत्राह सनत्कुमारवाक्येन
कृच्छ्रो महानिति । अस्वेशां न सवस्तरणहेतुः ६३ ईशो येषां तेषां महानिहदुस्तरतरणे
कृच्छ्रः क्लेशः । तेहि असुखेन योगादिना इश्वरपद्मवर्गाहं भवार्णव तितीर्पन्ति न तस्मात्
त्वं हे राजन् कृत्वा उडुपं सवं दुस्तरार्णम् दुस्तरार्णवमित्यर्थः ॥ ८ ॥

8. Great is the distress of those who do not make use of the lotus feet of Hari as their vessel to cross the ocean of worldly life, which is full of the sea-monsters, in the shape of the six opponents. Therefore, O King, make the lotus feet of Hari thy vehicle and cross the dangerous ocean.—IV. 22. 40 (Sanatkumāra).

Note—The six opponents are . (1) Kama (sexual passion), (2) Krodha (anger), (3) Lobha (covetousness), (4) Moha (delusions of mind), (5) Mada (pride), (6) Matsarya (malice).

कस्त्वत्पदावृजं विजहाति परिणिष्ठतो यस्त्वेव मानव्यमानकेतनः ।
विशंकया समद्गुरुर्चर्चति सम यद्विनोपपत्तिं मनवश्चतुर्दश ॥ ९ ॥

(४ । २४ । ६७ रुद्रः)

तस्माद्गवत्पादसेवा न त्यज्येति भवद्धिः नित्यमिदं ऊपर्यमिति प्रचेतसः
श्रिति रुद्रवाक्येनाह । कस्त्वत्पदावृजमिति । कः पंडितः चितनार्वान् ते तव विष्णोः पदावृजं
त्यजेत् कथंभूतः यस्त्वावमानोऽनादरस्तेन व्ययमानं वेतनं शरीरं वस्य सः त्वामना-
द्रियमानस्य वृथैव देहध्यय इत्यर्थः । त्वत्पदावृजं श्रस्माकं गुरुर्ब्रह्माचर्चति सम । विशंकया विना
शंकया विनोपपत्तिं दृढ़विश्वासेन मनयः अचर्चन्ति स्त्र ॥ ९ ॥

9. Who that is a Pandit would forsake Thy lotus feet and waste his life by neglecting Thee ? Our Guru (Brahma) worshipped it in fear of Him. And the fourteen Manus implicitly accepted Him.—IV. 21. 67 (Rudra to the Prachetas).

यत्पादसेवाभिरुचिस्तपस्त्रिवलाभरेषजन्मोपचितं भलंधियः ।
सद्यः क्षिणीत्यन्वहमेधती सती यथा पदांगुष्ठविनिःसूता सरित्वा ॥१०॥
विनिर्दृताशेषमनोभलः पुमानसंगविज्ञानविशेषवीर्यवान् ।
यदंघ्रिमूले कृतकेतनः पुनर्न्व संसृतिं त्वंशबहां प्रपद्यते ॥ ११ ॥

(४ । २१ । ३१—३२ पृथुः).

किं च अस्तु सेवा तदभिरुचिरपि श्रेयसीत्याह । यत्पादसेवेति । यस्य पादयोः
सेवायामभिरुचिः तपस्त्रिनां संसारे संत्रसाङ्गां अशेषैर्जन्मभिः संवृद्धं धियो मलं सद्यः

क्षपयति । कथमृता अहन्यहनि वर्द्धमाना सर्ती सातिशक्ती । तत्पादस्यैवेष महिमेति हषान्तेनाह यथेति । सरित् नदी गगा ॥ १० ॥

तत्फलमाद विनिर्भूतेति । यस्य विश्वो अग्निसूले कूनकेतन छूताश्रय तत्सेवक सन्नित्यथ । विनिर्भूता अशेषा मनोमला यस्य । असगो वैराग्य तस्य विश्वानस्य विशेष साक्षात्कार तदेव चौर्यं यस्य स सस्मृति न प्राप्नोतीस्यर्थ । एवकला मन शुद्धि भावतगदसेवाभिरविमात्रेण भवति न चान्यथेत्यभिसंधि ॥ ११ ॥

10 11 - The very pure desire for the service of His lotus feet increasing every day, washes away the impurities of the heart that accumulated in the course of numberless incarnations, just as the holy river Gaugâ issuing from the toe of His foot, washes away the sins of men. The man whose impurities of the heart have been washed away is not subject to the miseries of successive births and deaths. He is firm in his realization of non attachment. He abides at the feet of the Lord —IV 21 31-32 (Prithu)

कृष्णाग्निपद्मधुलिक्ष पुनर्विशूष्टमायागुणोषु रमते ब्रजिनावहेषु ।
अन्यस्तु कामहत आत्मरज प्रमार्घुमीहेत कर्म यत एव रज.
पुन रस्यात् ॥ १२ ॥

(६।२।३३ यमः)

ननु कर्मणापि मन शुद्धिमनवति तत्राह कृष्णांश्रीति । य श्रीकृष्णस्य अग्निपदो मधुलित् भ्रमर तत्सेवक इस्यर्थं स विशेषत दृष्टा मायागुणा विपया येषु ब्रजिनावहेषु ब्रजिनमात्रेषु यृदेषु न रमते । अन्य कामहत कामोपत्तुन आत्मन रज प्रमार्घुकर्मैव हेत यत कर्मण पुन रज एव स्यात् तस्मात्गदसेवनमेव अहुमिति भाव ॥ १२ ॥

12 The bee that sips the nectar of the lotus feet of Kriñči does not take pleasure in worldly enjoyments which give birth to sin. Other people, overcome by their longings, endeavour to clean their impurities with *Karma* (the performance of sacrifices and religious ceremonies). But their action results in the repeated generation of *Rajas* (passions and desires) —VI 3 33 (Yama)

तदस्तु मे नाथ स भूरिमागो भवेन्न वान्यन्न तु वा तरश्चाम् ।
येनाहमेकोपि भवज्जननाना भूत्वा निषेवे तव पादपल्लवम् ॥ १३ ॥

(१०।१३।३० ब्रह्मा ।)

तदेव ग्रद्वाक्येन स्पष्टयति । तदस्तु मेति । यत एव तस्माद्वेतो स भूरि-भाग तदृ भूतिमाय । यदा भाग अश । अयमर्थस्त्वत्प्रसाददायस्य अन्वैत्यो तुहीतो ममत्वयमेवाश अत्र भवे ग्रहजन्मनि विरक्षामति मध्ये यज्ञन्म तस्मिन् वा येन मात्रेन भवदीयानां जननां पकोपि कथिदपि भूत्वा तव पादपल्लव निषेवे अत्यर्थं सेषे ॥१३॥

Then, O Lord, let me have the great good fortune either in this life or in any other even if I be born among lower animals, to serve Thee as one of Thy devotees—X. 14. 30 (Brahmā).

समाश्रिता ये पदपल्लवपल्वं महत्पदं पुण्ययशो मुरारैः ।
भवाम्बुधिर्वृत्सपदं परं पदं पदं यद्विषदां न तेषाम् ॥ १४ ॥

(१० | १४ | ५८ शुकः)

अत्र पुनः पादपल्लवमेय तस्य फलमाह । समाश्रितेति । पुण्यं यशो यस्य स पुण्य-
यशः स चासौ मुरारिश्च तस्य पदपल्लव एव स्वः तं सम्यगाश्रिताः सेवमाना महतां
पदमाश्रयम् यद्वा महच्च तत्पदञ्चेति भिन्नं पदं । तेषां भवाम्बुधिः वृत्सपदमात्रं भवति ।
किं च परं पदं श्रीवैकुंठाख्यं पदं पदस्थानं भवति विषदां यत्पदं विषय । कदाचिदपि तेषां
तत्र पुनः भवति न ततः पुनरावर्तन्त इत्यर्थः ॥ १४ ॥

14. They who have taken refuge in the ship of the illustrious Mūrī, that haven of rest of saints, reckon the ocean of worldly life as easy to cross as the foot mark of a calf. They attain to the highest plane (Vaikuntha) and do not encounter any danger in their path—X. 14. 58 (Śuka).

लब्ध्वाजनो दुर्लभमन्त्र मानुषं कथंचिद्व्यंगमयत्नतोऽनघ ।
पादारविंदं न भजत्यसन्मतिर्गुहान्धकूपे पतितो यथा पशुः ॥ १५ ॥

15 He who having had the rare good fortune of being born a man, has not the good sense to worship the lotus feet of the Lord—he falls into the pit of worldliness. He is as though a beast—X. 51. 46 (Muchukunda).

(१० | ५१ | ४६ मुचुकुन्दः)

विप्राद्विषट्गुणयुताद्विविंदनाभ पादारविंदविमुखाच्छूवपचंवरिष्ठम्-
मन्ये तदर्पितमनो वचने हितार्थं प्राणं पुनाति स कुलं न तु भूरि।
मानः ॥ १६ ॥

(७ | १४ | १० प्रह्लादः)

ननु मा सेवतां भगवत्पादौ स्वधर्माचरणेनैव कृतार्थः स्यात् तत्र कैमुतिक-
व्यायेनाह । विप्रादिदि । विप्रादिपि धर्मसत्यतपोदममातसर्य हीतितिज्ञाअनसूया-
र्यहंदानधृतिश्रुतानि येद्वादशगुणास्तैर्युक्तादपि अरविंदनाभस्य पादारविन्दाद्विमुखात्
श्वपचं वरिष्ठं मन्ये । कथंभूतं । तस्मिन् अरविंदनाभे अर्पिता मन आदयो येन ।
ईहितं कर्मवरिष्ठत्वे हेतुः । स एवभूता श्वपचः सर्वकुलं पुनाति । भूरिः प्रचुरो
मानो यस्य स तु विप्र आतमानमपि न पुनाति कुतः कुलं । यतो भगवत्पादसेवाहीन-
स्यैते गुणा गर्वयैव भवन्ति न शुद्धये । अतो यस्तद्वीनः स हीन इति भावः ॥ १६ ॥

16 The eater of dog scarrion (*i.e.* the lowest of the low, n Chāndālo), if he has consecrated his mind, speech, desires, wealth and life to the service of the Lord, is superior to the Brāhmaṇa even if the latter is possessed of the dozen great mental excellences but turns his back to Māryomī. For the former sanctifies his own life and the lives of his class, but the latter, full of the pride of birth and accomplishments, cannot save himself, much less his family and tribe — VII 19 10 (Prabhāda)

Note — According to the commentary the twelve excellences are enumerated as follows (1) Dharmia (opposed to Adharma — *kāta* opposed to *śāstrin* ordinances, (2) Satya (truth) (3) Dama (self-restraint) (4) Ṛṣi (inocentious) (5) Aūḍīṣṭarya (opposite of malice) (6) Hī (a sense of shame which restrains one from committing a sinful act) (7) Tūlikā (endurance of heat and cold etc. and of natural wants), (8) Ānukooḍa (freedom from envy) (9) Yajñi (performer of sacrifices), (10) Dhina (temperance) (11) Dhṛiti (Faith in me) forbearance (12) Śrotri (Vedic Learning)

तानानयध्वमसतो विमुखान्मुकुदपादारविद्मकरदरसादजस्तम् ।
निष्कच्छै परमहस्युलैरसज्जैर्जुष्टात् गृहे निरयवर्तमनि वद्ध-
तृष्णान् ॥ १७ ॥

(६।३।२८ यम)

न केवर्तं ही । यमयातनापाश्रमपि स एवेत्याह यमयोक्येऽ । तानानयध्वमिति ।
असत दुष्टान् तानेवाह मुकुदपादारविद्योर्पौ महरदक्षरो रस सवासुप तस्मादिमु-
यान् । कथभूताचद्रसान् दृसे निष्कच्छै अग्रज ज्ञुष्टात् । तेषा यिमुखाना शापकमाह
निरयवर्तमनि स्वर्घमशन्ये गृहे यदा गृष्णा यैत्तान् ॥ १७ ॥

17 Bring to me those wicked people who having placed their hopes on their worldly homes the sure road to hell turn their face from the sweet flavor of the lotus of the feet of Māryomī which is durnk by the Paramahāṁsas (a class of holy men of the highest religious order) who have taken the vow of poverty and are unattached to the world — VI 3 28 (Yama)

देवदत्तमिम लदध्वा नृलोकमन्तिद्विय ।

येनाद्रियेत त्वत्पादौ स शोच्यो ह्यात्मवचक ॥ १८ ॥

(१०।६३।४१ रुद्र)

किञ्चजोवन्मृता परं ते इत्याह रुद्रगाम्येत । देवदत्तमिति । इम अव्यग नृलोक
मानुषशरीर देवेन त्वयैत दत्त नाद्रियेत त्वत्पादौ ॥ १८ ॥

18 Having obtained this God given human incarnation, the man who has not subjugated his passions nor worships Thy foot, has simply cheated himself. He is an object of pity — A GJ 41 (Rudra)

त्वत्पादुके श्राविरत परि ये चरति ध्यायत्यभद्रनशने शुचयो

गृणन्ति । विन्दन्ति ते कमलनाभभवापवर्गमाशास्ते यदि त
आशिषा ईश नान्ये ॥ १६ ॥ (१० । ७२ । ४ युधिष्ठिरः)

यस्तु त्वत्पादसेवी स कृतार्थं इत्याह युधिष्ठिरवाक्येन त्वत्पादुकेति ।
त्वत्पादुके परि लब्ध्वा चरन्तीति यच्छब्दव्यवधानमाप्ण ये परिचरन्ति देहेन सेव्यतया
ध्यायन्ति मनसा । तथा गृणन्ति वाचा । कथंभूते अभद्रस्य नशने नाशके । ते भवस्यापवर्गं
मोक्षं विन्दन्ति यद्याशास्ते तर्हि आशिषोपि ते एव विन्दन्ति नान्यं
चक्रवर्तिनोपि ॥ १६ ॥

19 They who constantly worship Thy feet, who meditate on Thee and sing Thy praise—they attain, O Nâîâyâya, to Moksa. If they pray for worldly blessings they obtain them also. And no other man can get them.—X 72. 4 (Yudhisthîra)

न नाकपृष्ठं न च सार्वभौमं न पादमेष्ट्यं न इसाधिपत्यम् ।
न योगसिद्धीरपुनर्भवं वा वाऽछन्ति यत्पादरजः प्रपन्नाः ॥ २० ॥ (१० । १६ । ३७ नागपत्न्यः)

वस्तुतस्तु न वांश्चन्त्येवैत्याह न नाकपृष्ठमिति । यस्य विष्णोः पादरजः प्रपन्नाः
तत्सेवकाः नाकपृष्ठादि न वाऽछन्तीति ॥ २० ॥

20. They who have found shelter under the dust of His feet do not hanker after the heavenly regions nor the sovereignty of the earth, nor the position of Brahmâ nor the domain of Pâtâla, neither the superhuman powers of Yoga nor even Moksa—X 16 37 (The wives of the Nâgas.)

न कामयेन्यं तव पादसेवनादकिंचन्प्रार्थ्यतमाद्वरं विभो ।
आराध्य कर्त्तव्यं ह्यपवर्गदं हरे वृणीत आर्थ्यो वरसात्मवन्धनम् ॥२१॥ (१० । ५१ । ५५ मुचुकुन्दः)

तर्हिकिं वाऽछन्तीति । तत्राह । न कामयेति । तव पादसेवनादन्यं वरं न कामये
तव पादसेवनमेव कामये इत्यर्थः । अकिंचना निवृत्ताभिमानाः आर्थ्यो विवेको ॥ २१ ॥

21. I do not desire any boon other than the service of Thy feet—a boon that they intently pray for who are proud in not owning any worldly possessions. What wise man having adored Thee, the dispensee of Moksa, would beg of Thee any such boon as would enchain him to the world?—X. 51. 55 (Muchukunda).

न वयं साधिव साधार्जयं स्वराजयं भोजयमप्युत ।

बैराजयं पादमेष्ट्यं वा आनन्दयं वा हरेः पदम् ॥ २२ ॥

कामयामह एतस्य श्रीमत्पादरजः प्रियः ।

कुचकुम्भगंधाद्यं मूर्धन्ना घोडुं गदाभृतः ॥ २३ ॥

(१० । ८३ । ४१—४२ महिष्यः)

ननु आत्मधनत्वात् धरान्तर मा वृणोतु मोक्षेण किमपराद्भमिति चेत् न
तत्पादसे धारसिकस्य तद्विरोधिषु विषयेभित्य तच्छ्रव्ये मोक्षादायपि वैराग्येचित्या
दित्याह द्वाभ्याम् श्रीकृष्णपदोदयमयेन । न वयमिति । हे साध्वि द्रौपदि साम्राज्य
सर्वभौमपदं स्वाराज्यं पेद्रं पदं भोज्यं तदुभयभोगभार्कं । विषयेन राजत इति
विराट् तस्य भावो वैराज्यं अणिमादिलिङ्गभास्त्रमित्यर्थं । पारमेष्ठ्यं ग्रहापदं
आनन्दं मोक्षं हरे पदं तत्सालोक्यं ननु कामयामहे । यद्वा पूर्वादि दिक्खतुष्ट्या-
धिपत्यं साम्राज्यादि चतुर्थम् । किन्तु पतस्य गदाभूतं श्रीमत्सर्वसपदाभ्यपादरजो
मूर्धा बोदुं कामयामहे । तत्सेवामेव वडलाम इत्यर्थं । तत्किं पादरजं एवं काम्यते अत
आहुं । अथ कुचयो कुकुमस्य गधेन आङ्ग्यं ग्रहादिसेव्या भियापि सेवित-
त्वात् इति भाव ॥ २२—२३ ॥

22-23 We do not, O virtuous lady, desire for the sovereignty of the earth, or of the heavens, of the regions of Brahmin, of Patala or even Mecca. But we do desire to have the blessed dust of the feet of the discus-holder (Naranyana), the dust which is fragrant with the saffron of Lakshmi's bosom — X 83 41-42 (The Queen to Draupadi)

को नु राजन्निद्रियवान् सुकुदचरणावृजम् ।

न भजेत्सर्वतो मृत्युरुपास्यममरोत्तमै ॥ २४ ॥

(११।२।२ शुक्रः ।)

तसात्पलितमाह । शुक्रयाकयेन को नु राजनिति । हे राजन् परीक्षित्
इद्रियवान् अविकलेद्रियं । सर्वतो मृत्युं भय यस्य स । सुकुदचरणाम्बुज भजेत
तस्यैव अमयत्वादिति भाव ॥ २४ ॥

24 O King (Parikshit) ! what person, that is in possession of his sense,
would not worship the feet of Mukundi, adored by the greatest gods? Sur-
rounded as that man is by Terror (Death) — XI 2 2 (Suka)

मन्ये कुतश्चद्भयमच्युतस्य पादाम्बुजोपासनमन्नं नित्यम् ।

उद्विग्नवुद्घेरसदात्मभावाद्विश्वात्मना यत्र निर्वर्तते भी ॥ २५ ॥

(११।२।३३ कवि)

एतदेवं कविवाक्येनाह । मन्य इति । न कुतश्चद्भयं यस्य तदकुतश्चिद्भयं
तद अन्नं ससारे असदात्मभावात् असति देहादौ आत्मभावात् भावनात् नित्यं
सर्वं तद्विग्नवुद्घे विश्वात्मना सर्वथा निष्ठेय यत्र पदाम्बुजोपासने भी निर्धर्तते
तद । तस्यात्मधर्मत्वागेनापि भगवत्पादसेवनं कार्यमिति रहस्यम् ॥ २५ ॥

25 I consider that the worship of Achyuta (Visnu) should be the
unceasing duty of man in this world. For distracted by divergent thoughts
he identifies his spirit with his body. He gets rid of his fears by so doing (i.e.,
by his devotion to Visnu) — XI 2 33 (Kavī)

त्यक्त्वा स्वधर्मं चरणांबुजं हरेर्भेजन्नपक्षीथपतेत्ततो यदि ।
यत्र क्षा वा भद्रमभूदमुष्य किं को वार्थं श्वासोऽभजतां स्वधर्मतः ॥२६॥

(१ । ५ । १७ नारदः)

नन्देवमपि भगवत्पादसेवने प्रवृत्तस्य तदपरिपाके स्वधर्मत्यागादनर्थं पव स्यात्-
त्राह । त्यक्त्वेति । ततो भजनात् कथंचिदपि यदि अश्येत म्रियेत पतेद्वा तथापि
भक्तिरसिकस्य कर्मनधिकारात् नानर्थंशंका अंगोकृत्याप्याह । वा शब्दः कटाक्षे ।
यत्र क्षा वा नीचयोनावपि अमुष्यं भक्ति-सिकस्य अमद्रमभूत् किं । नाभूदेवेत्यर्थः ।
भक्तिवासना सद्गावादिति भावः । परमेश्वरमभजद्विस्तु केवलं स्वधर्मतः को वा
अर्थः प्राप्तः । अभजतामिति षष्ठो तु संवंधमात्रविवक्षया ॥ २६ ॥

26. Can there be any fear of evil to him who having forsaken the rituals enjoined by his caste and religious order, takes to the path of devotion but stumbles in the way before he is ripe for its fruit? What would have been his gain by the mere observance of his ritualistic observances unaccompanied with the devotion of the Lord?—I. 5. 17 (Nârada).

Note.—The Bhâgavata constantly preaches the path of devotion and encourages the Brâhmaṇas and others who were halting to accept this doctrine which relegated their class duties to a secondary negligible place. The Vedics might give up the sacrificial rites and the Tâtuśikas their worships and ceremonies without incurring the penalties of disobeying old regulations. This explains Vaishnavism in its liberal aspect of rewarding its votaries, with salvation for their faith in the simple procedure of worship of the Deity unencumbered by scriptural ritualism and ceremonies. Its further attractions are in the fact that the highest and the lowest are equally privileged to stand on the same platform of worship where the pride of birth and wealth has no place, where superiority is reckoned by the measure of devotion.

स्वपादमूलं भजतः प्रियस्य त्यक्त्वान्यभावस्य हरिः परेशः ।
विकर्म यच्चोत्पतितं कथंचित् धुनोति सर्वं हृदि सन्निविष्टः ॥ २७ ॥

(१ । ५ । ८२ करमाजनः)

परिपक्ष्य तु (पापमेव पतनमिति पाठान्तरम्) न भवति कुतोऽनर्थंशंका
इत्याह स्वपादमूलमिति त्यक्तः अन्यस्मिन्देहादौ देवतांतरे वा भावो येन अत एव
तस्य विकर्मणि प्रवृत्तिरेव न संभवति । यच्च कथचित् प्रमादादिना वा उत्पतितं
भवेत् तदपि हरिधुनोति । ननु यमस्त्वं मन्येन तत्राह परेशः परे कालयमाइयः
तेषामपि नियंता । ननु श्रुतिस्मृती ममैवाङ्गे इति भगवद्वचनात् स्वाङ्गाभंगं कथं
सहेत तत्राह । प्रियस्य पुन्रदिवत् । ननु नायं पापक्षयार्थं भजते तत्राह हृदि
सन्निविष्टः सेव्यतया नहि वस्तुशक्तिरर्थितामपे ज्ञत इत्यर्थः । तस्माद् दुद्धिपूर्वकेषि
विहितत्यागे प्रामादिकेषविहिताचरणे च न भक्तस्य ग्रायश्चित्तांतरमपीति भावः ॥ २७ ॥

27 The supreme Lord Hora seated in the heart, drives away the failings and vices of his beloved votary who having given up all other beliefs and persuasions worships his feet—XI 5 42 (Kombhājana)

कोनु त्वच्चरणाभोजमेववित् विसृजेत्पुमान् ।

नि किञ्चनाना शान्ताना मुनीना यस्त्वमात्मद ॥ २६ ॥

(१० । ५६ । ३३ घटुलाश्व)

उक्तमर्थं जनश्चाक्षये द्रष्टव्यति के । तु त्वच्चरणाभोजमिति । एववित् पूर्वोक्तहाता विसृजेत् न भजेत् भजित्या धा त्यजेत् नि किञ्चनाना त्वा विना न विपद्यते किञ्चन येषाम् ॥ २६ ॥

28 Who that is so conversant would forsake Thy lotus feet?—Then who offerest Thine own self to those saints, who have taken the view of peace and poverty—A 86 33 (Brahmāswa)

तावहूभय द्रविणदेहसुहर्विमत्तशाकस्पृहापरिभवी विपुलश्च
लोभ । तावन्ममेत्यसदवग्रह आर्तिमूल यावन्नतेरङ्गाद्विभभय
प्रवृणीत लोक ॥ २६ ॥

(३ । ६ । ६ ब्रह्मा)

किं घटुनामगवत्पांदसेवाधधिरेव सर्वोर्यनर्थं इति व्रह्माक्षये नाह । तावदिति ।
द्रविणादौ विद्यमाने भय गते शोक पुनर्भु रुद्धा तत् परिभव तथापि विपुलो लोभा
दृष्ट्या पुनर्कथचित् प्राप्ते ममेत्यसदवग्रह आर्तिमूल भयशोकादे कारणं तावदेव
यावत् तं धिमूलं न प्रवृणीत सेव्यतया नाभयेत । तदनतर सर्वभयनिवृच्छिरेवेति
भाव ॥ २६ ॥

29 Till man has not found the refuge of Thy feet he will remain subject to the fear of the loss of property, friends and his body, he will be subject to bounteys, thwortings, griefs and griefs. Till then will remain n'so the root of all sufferings and distresses, viz., the false belief in "My nos"—III 9 6 (Brahmā)

ज्ञानवैराग्ययुक्तेन भक्तियोगेन योगिन ।

क्षेमाय पादमूलन्ते प्राचिशत्यकुर्तो भयम् ॥ ३० ॥

(३ । २५ । ४२ कपिल)

एव योगिनामपि इदमेवाभय इत्याह कपिलघाक्षेत । ज्ञानं पादसेवाकर्तव्यतया
निष्ठय वैराग्य इहासुखं च । भक्तिरेव योगः तेऽपि प्रविशुति सेवन्त इत्यथ ॥ ३० ॥

30 The Yogi by means of their Bhakti Yoga (devotion) attended with Jñāna and Vairāgya (knowledge and renunciation) approach me for the attainment of their well-being—III 25 42 (Kapilo)

इत्यच्युतांग्रिं भजतीनुवृत्त्या भक्तिर्विरक्तिर्मगवत्प्रवोधः ।
भवंति वै भागवतस्य राजन् तेतः परां शान्तिमुपैति सक्षात् ॥ ३१ ॥
(१ । २ । ४३ कविः)

इति श्रीभक्तिरत्नावल्यां सप्तमं विरचनम् ॥ ७ ॥

एवं प्रकरणार्थमुपलंहरति इत्यच्युतमिति । अनुवृत्त्या सेवया भजतः भक्ति-प्रैमलक्षणा भगवतः प्रवोधः अंतर्फरणे प्रकाशः । हे राजन् जनक ज्ञानादयो भवंति ततः साक्षात् अविलंबेन परां उत्कृष्टां शान्तिमुपैति प्राप्नोति । भगवतपादसेवका भगवत्प्रसादादिहासुत्र कृतार्था भवंतीति भावः ॥ ३१ ॥

इति श्रीर्दीकाशां भक्तिरत्नावल्यां सप्तमं विरचनम् ॥ ७ ॥

31. To those who thus worship the feet of Achyuta and constantly attend on Him, comes the spirit of devotion, renunciation and divine knowledge. Then, O King Janaka, the devotee straightway attains supreme peace.—XI. 2. 43 (Kavi).

Here ends the Seventh String of the Necklace of Devotion.

THE EIGHTH STRING OF THE NECKLACE OF DEVOTION.

[Note—This section treats of Archana (worship).]

अथाष्टमं विरचनम् ॥

यथा तरोर्मूलनिषेचनेन तृप्यन्ति तत्स्कंधभुजोपशाखाः ।
प्राणोपहाराच्च यथेद्विद्याणां यथैव सर्वार्हणमच्युतेज्या ॥ १ ॥
(४ । ३१ । १४ नारदः)

अथाचर्चननिरूपयितुं विरचनमारभते । तत्राच्चनं नाम पूजा । तत्र भगवत्पूजया सर्वेषां पूजा कृता भवतीत्याह । यथेति । मूलात्प्रथमविभागाः स्कंधाः तद्विभागःभुजरस्तेषामपि उपशाखाः । एतत् उपलक्षणं । पत्रपुष्पादयोपि तृप्यन्ति । ननु मूलमेकं विनास्तेषेवनेन प्राणस्योपहारो भोजनं तस्मादेवेद्विद्याणां तृप्तिर्ननु तत्तदिद्विद्येषु पृथक् अन्तर्लेपनात् तथाच्युताराधनमेव सर्वदेवाराधनं न पृथगित्यर्थः ॥ १ ॥

1. Just as the trunk, the branches and twigs are nourished by the watering of the root of the tree, just as the organs of the body are fed by the supply of food to the life-breath (vital principle), so in the same way the sacrifice to Achyuta (Visnu) serves as the worship to all the gods.—IV. 13. 14 (Narada).

यथाहि स्कंधशाखानां तरोर्मूलेवसेचनम् ।

एवमाराधनं विष्णोः सर्वेषामात्मनश्च हि ॥ २ ॥

(८ । ५ । ४६ ब्रह्मा)

किञ्च पूज्यानं जावत् आत्मनोपि पूजा स्यात् यथा हीति भगवति पूजिते सात्मक
जगदेव पूजित भवतीत्यर्थ ॥ २ ॥

2 Just as the offering of the root feeds the trunk and branches so the worship of Vishnu serves as the worship of all including Solf —VIII 5 49 (Brahma)

क्रियाकलापैरिदमेव योगिन श्रद्धान्विता साधु यज्ञन्ति स्तिष्ठये ।
भूतेद्विद्यान्त करणोपलक्षण वेदे च तत्रे च त एव कोविदा ॥ ३ ॥

(४ । २४ । ६२ रुद्र)

तथा च भगवतमेव ये पूजयति त एव वेदागमतस्वका इत्याह । क्रियेति । ये
कर्मयोगिन ये च हानयोगिन इद भगवत्स्वरूपमेव पूजयति त एव कोविदा ननु
एतदनादत्य केवलशानप्रवृत्ततः अपि । तत्रे आगमे । कथमृत भगवत्स्वरूपं भूतेद्विद्यान्तं
करणे अस्वतत्रैर्यनुपलक्ष्यते तत् नियतरूप । सिद्धिरन्न यथेषा द्रष्टव्या ॥ ३ ॥

3 The Karma-Yogis who in strong faith worship Hm the ruler of the elements (of matter) and of the sense organs and the mind, by their many rites and ceremonies for the attainment of their desires—only are they well versed in Veda and Tantra —VI 24 62 (Rudra)

Note—The purport of this is not very clearly expressed. This statement is that they who worship Hm are credited with those knowledges. Not they who simply purene Jijina Marga (the path of knowledge).

चित्तस्योपशमोऽ य वै कविभि शास्त्रचक्षुपा ।

दर्शित सुगमो योगो धर्मश्चात्ममुदावह ॥ ४ ॥

अय स्वस्त्रयनं पंथा द्विजातेर्गृह मेधिन ।

यच्छ्रद्धयाप्तवित्तेन शुक्लेनेऽयेत पूरुषम् ॥ ५ ॥

(१० । ८४ । ३ ३७ मुनय)

अत्र हेतुमाह द्वाभ्याम् । चित्तस्येति । अयमेव पथा चित्तस्य उपशमो यस्मात्पूजन
सुगमो । योगो मोक्षोपाय ॥ ४ ॥

स्वस्त्रयनं स्वस्त्रिन क्षेम ईयतेनेतितथा । स क य अद्यया नि कामतया
आस्त्रित्तेन व्यायोपार्जितद्रव्येण अतपव शुक्लन शुडेन पुरुष भगवत इज्येत । भगवत्पूजा-
रूप इत्यर्थ ॥ ५ ॥

4 5 That a man should sincerely offer sacrifice to the Deity with the income earned by fair means is the path to well being of the twice born householder. This path has been perceived by wise men with their scriptural vision. It gives peace to the mind. It leads to Dharma and is an easy means to the attainment of Moksha —A 84 36 37 (Munis)

नैवात्मनः प्रभुरयं निजलाभपूर्णो मानं जनादविदुपः करुणो
दृशोते । यद्यज्ञनी भगवते विदधीत मानं तच्चात्मने प्रतिमुखस्य
यथा मुखश्रीः ॥ ६ ॥

(७ । ६ । ११ प्रह्लादः)

अत्र द्विजातिपदं गृहमेधिगदं च अग्निष्ठोमादि यज्ञरूपपूजाभिप्रायेण भगव-
त्पूजायां तु सर्वस्यैवाधिकार इति दर्शयन्नेव पूजकः परमेवरनिविशेषो भवतीत्याह
नैवात्मन इति । अयं प्रभुरोश्वरः अविदुपः अहमज्ञानात् जानत् पूजां आत्मनोर्थेन
दृशोते प्राकृतवत् धनाद्यर्पणे त समानं नेच्छ्रुतिं यतो निजलाभेनैव पूर्णः । तत्किं पूजां
नेच्छ्रुतिं । तत्राह करुणः कृताङ्गुः अतो दृशोत एव । तत्र हेतुः । यद्यत् यं यं मानं यद्वा ।
यद्यस्माद्यत् येन धनादिना भगवते मानं पूजां विदधोत । तत् आत्मने तस्यैव भवतीत्यर्थः ।
तथा च मां पूजयित्वा यमवि पूजयो भवत्त्विति कृत्या पूजामिच्छतीति भावः । यथा
मुखे कृतातिलकादिश्रीशोभाप्रतिविवस्य भवति । ननु साक्षात्स्यैव करुणं शक्यते । तथा
च भगवत्मानं विना स्वस्यापि मानं न भवतीत्यर्थः ६ ॥ ॥

6. The Lord in the plenitude of all he possesses (wanting in nothing) has no wish to obtain honour from the ignorant. The honour that a man gives to the Lord is reflected back to him just as the beauty of the face is reflected in the figure on the mirror.—VII. 9. 11 (Prahlaada).

नूनं विमुष्टमतयस्तव मायथा ते ये त्वा भवात्यर्थविमोक्षणमन्य
हेतोः । अर्च्चन्ति कल्पकतरुं कुणपोपभोग्यमिच्छन्ति यत्स्पर्शजं
नरकेपि तृष्णाम् ॥ ७ ॥

(४ । ६ । ६ ध्रुवः)

यदि च परमेश्वरे कृतो मानः स्वस्यैव तद्वन्मानप्रदो भवति तदो तु स्वर्गादिफल-
कामनापि व्यर्थं वेत्याह । ध्रुव वचनेन । नूनमिति । भवात्ययौ जन्ममरणे तद्विमोक्षहेतु ।
त्वां अन्यहेतोः कामाद्यर्थं ये अर्च्चर्यन्ति ते नूनं विमुष्टमतयो वंचितचित्ताः यतस्ते
कल्पतरम् । त्वां अर्वितवन्तः कुणरतुल्येन आत्मदेहेन उपभोग्यं सुखमिच्छन्ति न
चेच्छायोग्यं तदित्याह । यत्स्पर्शजं विषयसंबंधजं सुखं तत्त्वरकेपि भवति । तथा च
स्वर्गसुखमव्यप्रार्थनीयमिति भावः ॥ ७ ॥

7. Verily are they robbed of their understanding by Thy Mayâ (mysterious power)—they who worship Thee for the attainment of objects other than Moksha (release from births and deaths) which can be Thy own gift to them. They desire from Thee—who art the desire-fulfilling tree of paradise—pleasures of the body that is no better than a corpse. Such pleasures being common to the inmates of Hell—IV. 9. 9. (Dhruva)

यत्पादयोरशठधी सलिल प्रदाय दूर्वा॑ं कुरैरपि विधाय सती॒ं
सपर्याम् श्रप्युत्तमां गतिमसौ भजते त्रिलोकीं दाश्वानविकलवमना.
कथमार्तिमिच्छेद ॥ ८ ॥

(= । २२ । २३ ब्रह्मा)

अत्र भगवत्पूजायां भाष्यशुद्धिरेव परमा सामग्री नतु दमादिदुष्ट बहुधनादि अपि
इत्याह ग्रहण्याक्षयेन । यत्पादयोरिति । यह्य तव पादयो सलिलमात्रमपि प्रदाय सघौपि
जनः उत्तमा गति प्राप्नोति तस्य तुभ्यमसौ घलि त्रिलोकीं दाश्वान् दत्तधान् आर्ति॒ं पथ
प्राप्नुयात् । तस्मात् शाश्व विहाय स्वविच्छाद्युसारेण भगवानर्चनीय इति भाष्य ॥ ८ ॥

8 The man of simple faith obtains to the highest goal as his reward for having washed the feet of the Lord and worshipped his feet with offerings of Durvā grass. It is impossible that the man who has given away his empire of the world without any remorse should be visited with affliction —VIII 22, 23 (Brahma)

एवं क्रियायोगपथै पुमान् वैदिकतात्रिकै ।

शर्वद्वन्द्वमयत सिद्धि॑ मत्तो विद्वन्त्यमीप्सिताम् ॥ ९ ॥

(११ । २७ । ४४ श्रीकृष्णः)

इति श्रीमत्युरुषोत्तमवरणारविदकृगमस्तदविदुप्रोन्मीलितविधेकतैरभुक्तपरम-

हस्तविष्णुपुरीप्रथिताया श्रीमागवतामृताविज्ञानधश्चभीमगद्भक्ति

रक्षाशल्या अष्टम विरचनम् ॥ ९ ॥

एव भगवद्वाप्येन प्रकरणायं मुपसहरति । एवमिति एव उक्तप्रकारेण मा श्रच्चर्चयन्
उमयत इहामुन्न च । वैदिकैरिति श्रीवर्णिकामिप्रायेण तात्रैरिति सर्वाभिप्रायेणेति
दूजाप्रकरण स्वप्रथगौरवमयान्न लिरयते ॥ ९ ॥

इति टोक्ताया अष्टम विरचनम् ॥

9 Thus does a man who worships me according to Vedic and Tantrik rites earn his wished for success in both the worlds —XI 27 49 (Sri Krishna)

Here ends the Eighth String of the Necklace of Devotion.

THE NINTH STRING.

[This section treats of the subject *Vandanā* (bowing to the Lord).]

अथ नवमं विरचनम् ॥

समाद्यामंगलं नष्टं फलवांश्चैव मे भवः ।

यद्यमस्ये भगवतो योगिध्येयांप्रिपंकजम् ॥ १ ॥

(१० । ३८ । ६ अकूरः)

अथ वन्दनं निरुपयितुं विरचनमारभते । तत्र तावद्गवद्दनप्रवृत्तिरपि सर्वतो मंगलमित्याह अकूरवाक्येन । ममेति । यत् यतः भगवतो अंप्रिपंकजं नमस्ये नमस्करिष्यामि अतः इदानीमेव मम अमंगलं नष्टं । भवश्च फलवान् भगवद्यमस्कारसामग्रो प्राप्ता ॥ १ ॥

1. This day my ill luck has disappeared, my life is blessed—for I shall bow to the feet of the Lord which is the object of meditation by Yogis.—X. 38. 6 (Akīra).

तत्तेनुकंपा सुसमीक्षमाणो भुजान एवात्मकृतं विपाकम् ।

हृद्वागवपुर्भिर्विवद्यमस्ते जीवेत यो सुक्तिपदे स दायभाक् ॥२॥

(१० । १४ । ८ ब्रह्मा)

प्रवृत्तिफलमुक्त्वा नमस्कारफलमाह । ब्रह्मवाक्येन । तत्तेनुकंपामिति । यस्मात्तत्त्व अनन्तो महिमा तत्स्मात्ते इनुकंपां सुसमीक्षमाणः यदा भगवान्वयमेव कृपयिष्यति तदा मे श्रेयो भविष्यतीति चिंतयन् स्व रूपफलं भुजान एव तप आदिना नातिक्षिण्यन् हृद्वागवपुर्भिर्मनोवाक्यैः ते तुभ्यं नमः नमस्कारं विद्यधत् यो जीवेत स मुक्तिपदे मुक्तौ पदे वैकुण्ठे च दायभाक् भागमाणी तत् प्राप्नोतीत्यर्थः ॥ २ ॥

2. He who lives ever thinking of Thy mercy, enjoying the fruits of his own acts, making obeisance to the Lord with his speech, body and mind—such a man earns a title to Mokṣa.—X. 14. 8 (Brahmā).

पतितः स्खलितो वार्तः भुघ्या विवशो गृणन् ।

हरये नम इत्युच्छैर्मुच्यते सर्वपातकात् ॥ ३ ॥

(११ । १२ । ४७ सूतः)

अत्रं असंभावनां निरस्यन् कैसुतिकन्यायेनाह पतित इति । पतितः वृच्चात् । स्खलितो मार्गे । आर्तः ज्वरादिना ज्ञुधादिना वा विवश अनिच्छुन्नपि । परैत्तथा वक्तुमास्कंदितोपि हरये नम इति गृणन्नपि नतु नमस्कारबुद्ध्या उच्छैर्महतोपि सर्वपातकान्मुच्यते मुक्तो भवति ॥ ३ ॥

3 When falling or slipping, when in pain, when sneezing, if a man voluntarily or involuntarily ejaculates the words "Haraye Nama" (salutation to Hari), he drives away all evils — XI 12 47 (Sūta)

ख वायुमग्निं सलिल महीं च ज्योतींपि सत्त्वानि दिशो द्रुमादीन् ।
सरित्समुद्राश्च हरे शरीर यत्किंच भूतं प्रणमेदनन्य ॥ ४ ॥

(११।२।४१ कवि)

इति श्रीमत्पुरुषोस्मवरणारविन्दकृपामकरन्दवि दुप्रोन्मीलितविवेकतैरभुकपरमहस
विष्णुपूरोग्रथिताया श्रीमागवतामृतादिव नदधमगवद्विकि
रक्षावलया नवम विरचनम् ॥ ५ ॥

तस्मात्कृत्यमुपदिशन् प्रकरणार्थमुपसहरति । खमिति । स आकाश ज्योतींपि नक्ष-
आणि सत्त्वानि प्राणिन् सरित्समुद्रान्सरितश्च समुद्राश्च सरित्समुद्रान् । अज विशेषितेन ।
यत्किंचित् भूत वस्तु । अनन्य एतेषु भगवतोऽन्यत्वदर्शनशून्य निष्कामो वा एतानि हरे:
शरीर इति द्वुद्वया प्रणमेत् इत्यर्थ ॥ ५ ॥

इति श्रीटीकाया नवम विरचनम् ।

4 Knowing all things to be the body of Hari, making no difference between them and Hari let a man bow down to the sky, the air, the water, the fire, the earth, the luminaries, the living beings, the trees, the rivers and seas — XI 2 41 (Kavi)

Here ends the Ninth String

THE TENTH STRING

[This section treats of Service (to the Lord)]

अथ दशम विरचनम् ॥ ६ ॥

यन्नामश्रुतिमात्रेण पुमान् भवति निर्मल ।

तस्य तीर्थपद किंवा दासानामवशिष्यते ॥ १ ॥

(६।५।१६ दुर्वासा ॥)

अथ दास्य निरूपयितु विरचनमारमते तत्र तावद्गवद्वासा एव सर्वतः कृतार्था
इत्याह । यन्नामेति । यस्य मगवतो नाम अवणमात्रेण पुमान् निर्मल शुद्धो भवति तस्य
दासाना सर्वपुरुषार्थसाधने फले वा कि अवशिष्यते अपि तु न किंचित् दास्यैव च
तस्य चरितार्थत्वादित्यर्थ ॥ १ ॥

1 Nothing is wanting to the servants of the Lord whose feet are boly shrines, by the very hearing of whose name a man becomes purged of his sins.— IX 5 16 (Dārvāśa)

तावद्वागाद्यस्तेनास्तावत्कारागृहं गृहम् ।

तावन्मीहोऽङ्ग्रिनिगडो यावत्कृष्ण न ते जनाः ॥ २ ॥

(१० । १४ । ३६ ब्रह्मा)

तत्र इह लोककृताथंतरामाह ब्रह्मवाक्येन । तावदिति । रागाद्यस्तेनाः धैर्यं-
विवेकादिसर्वार्थीपहारकाः गृहं च कारागृहं बंधनस्यानं तावदेव मोहः ममता तावदेव ।
श्रिंग्रिनिगडः बंधनं । हे कृष्ण-यावत् जनाः ते तव न भवन्ति । त्वदीया दासा न भवन्ति ।
अथमर्थः । पूर्वविषयेषु रागो धैर्यापहार्यासीत् भगवद्वास्यै तु उत्पन्ने स एव रागो भक्ति-
स्थाधनेषु भवतीति गुणं पव । एवं द्वेषोपि यः परेषु स्थितः सोपि पापद्वेषादिव्येव जातः ।
एवं गृहं निरर्थककुदुंबपोषणादिमहद्वृङ्खकरत्वात् कारागृहं स्थितं । इदानीं भक्तिस्थाधन-
त्वेन तेष्वेव कृतो मोक्षाय भवतीति तथा च विषयत्यागादिदुःखं विनापि दास्यं श्रेयं इति
इहोपकारकमिति भावः ॥ २ ॥

2. Until people, O Krishna, become thy servants, passions are the thieves
that rob them ; their houses are prisons to them ; their attachment is the chain that
fetters their feet.—X. 14. 36 (Brahmā).

Note—Before man becomes the servant of the Lord his passions used to rob him
of his right understanding. But after he becomes His servant his passions become
a means of and help to his devotion. His hostility towards his enemies is turned
against his sins. His house is an asylum and home for saintly men and is no longer
the scene of vain and troublesome labours ; and his attachment to his relations be-
comes a means of his own spiritual uplift by reason of his leading them to the path
of devotion by the loving influence he exercises over them.

किं चित्रमच्युत तवैतदशेषबंधो दासेष्वनन्यशशरणेषु यदात्म-
सत्वम् । योऽर्हचयतसह मृगैः स्वयम्भीश्वराणां श्रीमत् किरीट-
तटपीडितपादपीठः ॥ ३ ॥

(११ । २६ । ४ उद्घवः)

परत्र च भगवत्स्वरूपप्राप्तिफलमाह उद्घववाक्येन । किं चित्रमिति । हे अच्युत
अनन्यशशरणेषु दासेषु आत्मसात्वं त्वदधोनत्वं त्वन्मयत्वं इति यतिकं चित्रं नाश्र्यं-
मित्यर्थ । यतो यो भगवान् श्रीरामरूपेण मृगैः शाखामृगैः सह साहित्यं सख्यमिति यावत्
प्रीत्या कृतवान् कथंभूतः ईश्वराणां ब्रह्मादीनां यानि श्रोमंति किरीटानि तेषां तदानि
श्रग्राणि तैः पोडितं विलुठितं पादपीठं यस्य स्वयं तथाभूतोपि सन् अनुचरतामात्रतुष्टः
मर्कटानपि सख्ये चकार तस्य मनुष्याणां दासभूतानामुद्धरणे किमाश्र्यमिति भावः ॥ ३ ॥

3. What wonder, O Achyuta, O friend of one and all, that Thou identi-
fiesest Thyself with Thy servants that take refuge in Thee. Thou didst choose
a monkey (Sugriva) for thy friend and ally—though mighty kings placed their
crowned heads at Thy feet.—XI. 29, 4. (Uddhava).

कायेन वाचा मनसेन्द्रियैर्वा दुदध्यात्मना वानुसृत स्वभावात् ।
करोति यद्यत्सकलं परस्मै नारायणयेति समर्पयेत्तत् ॥ ४ ॥

(११ । ६ । ३६ कवि ।)

इति श्रीमत्युक्त्योक्तमचरणारविन्दकृपामकरन्दविदुप्रोन्मीलितविवेकतैरभुक्तगरमहस
विष्णुपुरीग्रहिताया ओमागवतानुराविधलघ्नभगवद्भक्ति
रक्षावलया दशम विरचनम् ॥ १० ॥

त देव सर्वकर्मार्पणदृष्टप दर्शयन्नेव उपसहरति । कायेनेति । आत्मना
विसेन अहकारेण वा अनुसृतो य स्वभाव तस्मादपि यत्करोति । अथमथ । न केवल
विधित कूरमेत्तेति नियम स्वभावानुसारि लौकिकमपि यदिति । तथा भगवहृगीतासु ।
यत्करोपीत्यादि । यद्या कायादोनामेव कर्म नात्मन इत्याशक्याह । अथासेनानुसृतात्
शाश्वत्यादिस्वभावात् यद्यत्करोपीत्यर्थ । तत्सकल परस्मै परमेश्वराय नारायणयेति
समर्पयेत् तथा च सति सकलकर्मार्पणदृष्टप वास्य निंवहतीति भाव ॥ ४ ॥

इति दशम विरचनम् ।

4 Let a man consecrate every action of his to the Lord uttering the salutation " Nārāyanaya " (this to Nārāyana)—every action he does with his speech, body and mind —XI 2 36 (Kavi)

Here ends the Tenth String

THE ELEVENTH STRING OF THE NECKLACE OF DEVOTION

[This section treats of the intimate companionship and friendship of the Lord]

श्रथ एकादश विरचनम् ॥

अहो भाग्यमहोभाग्य नन्दगोपवज्रौकसाम् ।

यन्मित्र परमानन्द पूर्णं ब्रह्मसनात्मनम् ॥ १ ॥

(११ । १४ । ३२ व्रह्मा)

अथ सख्य निरूपयितु विरचनमात्मते तद भगवन्सखाना महिमा वकु शातु न
शक्यते इत्याह । अहोभाग्यमिति । अहोभाग्यमहोभाग्यमिति पुनरुक्त्यादरेण भाग्यस्य
सर्वथा अपरिल्लेद्यत्वमुक्त नन्दगोपवज्रौकसामिति सामान्यपदेन गवादोनामपि प्रहृण
तेषामपि कृष्णे नदादिवत् विश्वासाद्यविशेषात् । यन्मित्र येषां मित्र स्वरूप कृष्णस्तु
भगवान् स्यमिति वचनात्परमानन्दं निरतश्यस्तुख्यस्तु
परस्तरोपकारित्वापेक्षया कदाचिद्विषयविरोधान्मैत्रोभगवत् । कृष्णे तु परमानन्दे न तथा
किं तु तेषामानन्द पविते भाव । प्राकृतमित्रस्य देशातरगमने विश्लेषदुखमपि भवति
कृष्णे मित्रे न तथेत्याह । पूर्णमिति यथा च गतागतादिरहितमित्यर्थ । अत्र यथापि

कृष्णस्यापि गोचारणादिना विश्लेषदुःखं भवति तथापि तच्चिंतयाप्यानन्दः प्राप्यानन्द-
नियमः प्राकृतमित्रेषु न तथेति भावः । यद्वा कृष्णस्यापि पूर्णत्वे सर्वच्छापकत्वे ज्ञाते
मथुराद्वारकाचालित्यपि कृष्णे तेषां विश्लेषदुःखं नाभूदेव प्राकृतमित्रे तु व्यापकता निश्चय
एव न भवतीति भावः । यतः पूर्णं अत एव सनातनं नित्यम् । तथा च न प्राकृतमित्रवत्
तद्वचतिरेकदुःखशंकापीति भावः ॥ १ ॥

1. Oh ! the good fortune of Nanda and of the inhabitants of Vrīja that they have for their intimate companion the eternal and perfect Brahma (Krishna).—XI. 14. 32 (Brahma).

एवं मनः कर्मवशं प्रयुक्ते श्रविद्ययात्मन्युपर्धीयमाने ।

ग्रीतिर्व्वयावन्मयि वासुदेवे न मुच्यते देहयोगेन तावत् ॥ २ ॥

(५ । ५ । ६ ऋषभः)

इति श्रीमत्पुरुषोच्चमचरणारविंदकृपामकरन्दविन्दुप्रोत्तिलितविवेकतैरभुक्तपरमहंसविष्णु-
पुरीग्रथितायां श्रीभागवतामृतावधिलव्यश्रीभगवद्गीति-
रक्षावल्यां एकादशं विरचनम् ॥ ११ ॥

अथ सख्यस्य फलं व्यतिरेकमुखेन दर्शयन् उपसंहरति ऋषभदेवघावयेन । एव-
मिति । एव' यथा पुनः संसार एव भवति तथा पूर्वकृतं कर्म कर्तृभूनम् । मनः कर्मभूतं
वशं प्रयुक्ते पुनः कर्मनिष्ठं करोति । जीवन्मुक्तकर्मव्यावृत्यर्थमाह । श्रविद्ययेति । श्रविद्ययो-
पहितस्य पुंसः पूर्वकर्मणा तथैव कर्मणि मनः प्रेर्यते यथा संसारो न निवर्तत इत्यर्थः ।
तर्हि कथं निस्त्वारस्तत्राह मयि मथ्येव वासुदेवे सर्वाश्रये योवन्न प्रीतिः सख्यं तावत्
देहयोगेन संबंधेन सति चास्मिन् दुःखेन च न मुच्यते अर्थात् मत्सख्येनैव सर्वानर्थनि-
वृत्तिरिति मया सख्यं कुर्यादेवेति भावः ॥ २ ॥

इति एकादशं विरचनम् ।

2. Thus the previous Karma influences the mind (to be entangled with fresh Karma). And as long as there is the influence of Avidyā (ignorance) and as long as there is no affection for me (Vāsudeva) there is no freedom from the bondage of the body (i. e., the soul is subject to incarnations).—V. 5. 6 (Risabha).

Here ends the Eleventh String.

THE TWELFTH STRING OF THE NECKLACE OF DEVOTION.

[This section treats of the subject of consecrating oneself to the Lord].

अथ द्वादशं विरचनम् ॥

मत्यै यदात्यक्तस्मस्तकर्मा निवेदितात्मा विचिर्षिकीतो मे ।
तदामृतत्वं प्रतिपद्यमानो मयात्मभूयाय च कल्पते वै ॥ १ ॥

(११ । २४ । ३४ श्रीकृष्णः)

अथ निवेदन निरूपयितु विरचनमारभते सत्र भगवति निवेदितात्मनस्ततरूपया
सर्वोपि पुरुषार्थी भवति भगद्वचनेनाह । मत्येति । यदात्यक्तसमस्तकर्म सन् मे निवेदि-
तात्मा भवति । यथा पिक्नोनस्य दत्तस्य या गतायादेभरणपालनादिचिता न कियते तथा
भगवति देहादिक समर्थं निश्चिना यस्तिष्ठति स निवेदितात्मसौ तदा मे विचिकीर्यित
विशिष्टं कर्तुं मिष्टो भवति तत अमृतत्वं मोक्षं प्रपञ्चमानो मयात्मभूयाय मदैपत्राय मत्स-
मनैश्वर्ययेति यावत ऋत्ये चोर्यो भवति । ये ध्रुवम् ॥ १ ॥

1 When a man leaving renounced all worldly activities consecrates himself to the Lord and then becomes the subject of My special grace he becomes fit for oneness with Me and attains immortality — I 29 34 (*Artha* *Upanisad*)

धर्मार्थकाम इति योभिहितस्त्रिवर्गं ईक्षाव्रयी नयदमौ विविधा
च वार्ता । मन्ये तदेतदस्त्रिल निगमस्य सत्यं स्वात्मार्पणं स्वसुहृद-
परमस्य पुस ॥ २ ॥

(७।६।२६ प्रदाद)

इति श्रोमत्पुरुषोऽप्यस्त्रिमवरणारविन्दकृपामकान्दिविद्वुपो-भीलितविवेकतैरभुक्तं एमहसयिष्यु
पुरीमयिताया श्रोमागवतामृताव्यज्ञनव्यभीमगवद्वक्ति

रक्षायद्या द्वादश विरचनम् ॥ १२ ॥

नन सर्वकमत्यागेनात्मनि देवनमेत्त चेत् श्रेयः तदा कर्मादिविधानामानथकम स्यात्
तत्रोऽप्यसद्वर्ति प्रदादयाक्षयेन । धर्मार्थिति । धर्मार्थं कामश्चेति य विग्रं । तदर्थं च
ये इच्छाद्या अभिहिता । ईक्षाव्रयी आत्मविधा त्रयो धर्मविधा । नयदमौ तर्को दहनीतिश्च
विविध वार्ता जोविका तदेतत्सत्यं ति भारत्याधजातमात्मार्यामिन स्वसुहृद यरस्य पुस स
स्वात्मार्पणसाधनं चेत्तहि सत्यं मन्ये सत्यपरत्यात् अन्यथा तदसत्यमेव । यदा । तदेत-
दस्त्रिल निगमस्य ब्रैगुण्यविवपस्य प्रतिपाद्य मन्ये सत्यं पुनस्त्रैगुण्यलक्षणं परस्य पुस स्वात्मार्पणमेवेत्यर्थं । तदुक्तं भगवता ब्रैगुण्यविषया येदा निस्त्रैगुण्यो भवान्नेति ॥ २ ॥

इति द्वादश विरचनम् ।

2 Dharmia (religious practices) Artha (material gains) and Kama (pleasures of this body) are said to be the three objects of life. As a means to gain them there are the sciences of self knowledge, the Karma-kanda (ritualistic) portions of the Vedas, the science of polity and government, the many works on the subjects of trade and agriculture. I consider all those branches of knowledge as true if only they are consecrated to Thoo, their friend and Supreme Being — VII 6 26 (Prolilada)

Here ends the Twelfth String

THE THIRTEENTH STIRNG OF THE NECKLACE OF DEVOTION.
 [This section treats of the subject of Taking Refuge in the Lotus Feet of the Lord].

अथ त्रयोदशीं विरचनम् ॥

देवर्षिभूताप्रनृणां पितृणां न किंकरो नायमृणी च राजन् ।
 सर्वात्मना यः शरणं शरण्यं गतो मुकुन्दं परिहृत्य कर्त्तम् ॥१॥

(११ । ५ । ४१ करभाजनः)

अथेह यथोक्तवैदिक्लौकिकस्वविहितसाधनहीनानां भगवच्चरणप्रवेश एव शरणं इत्यभिप्रेत्य विरचनमारमते तत्र भगवच्छ्रुतेनप्रविष्टः देवादिसेवात्यगेऽपि न तेपामभियोज्य इत्याह करभाजनवाक्येन । देवर्षीति । आप्ताः पोष्याः कुदुंदिनः इतरे देवादयः पञ्चयन्नदेवताः । देवानां होमे ऋषीणामध्ययने भूतानां वलिदाने पितृणां श्राद्धादौ एव देवादोनां आराधनादौ न किंकरः न दासवक्षियोज्यः । तदकरणे च न ऋणी न पापीत्यर्थः देवादोनां भगवदभक्त ऋणो अत एव तेषां किंकरः तदर्थविलियं पञ्चयन्नादिकर्ता । तथा च स्मृतिः होनजातिं परिज्ञोणमृणार्थं कर्म कारयेत् इति अयं तु न तथा । कोसौ सर्वात्मना यः मुकुन्दं शरणंगतः । कर्त्तमेदम् । कृत्यमिति पाठे होमादोत्यर्थः । यद्वा । सर्वात्मना सर्वात्मकत्वेन तथाभगवच्चरणस्य जगदेव प्रीणातोति भावः ॥ १ ॥

1. He who, O king, has with a whole heart taken refuge in the Lord Mukunda, casts aside all ideas of difference, is not under obligation to serve the Devas, Rsis, demons, the manes, and living ones who are our elders. He owes no debt to them —XI. 5 41 (Karabhlkjana).

Note—Another reading is कृत्यं for कर्त्ता । This latter word is seldom met. It means भेद (difference) from कृत् to cut. कृत्य means the duty to offer sacrifices, &c., &c.

किं हुरापादनं तेषां पुंसामुद्दामचेतसाम् ।
 यैराप्तिस्तीर्थपदश्चरणो व्यसनात्ययः ॥ २ ॥

(३ । २३ । ४१ मैत्रेयः)

न कैवलं देवादोनामनभियोज्यः सर्वसुखभागो च भवतीत्याह । किं हुरापादनं सर्वसुखमित्यर्थः । उहामचेतसां धीराणां व्यसनं इहामुत्र संसारदुःख तस्यात्ययोयसात् ॥ २ ॥

2. Nothing is unattainable to those noble-hearted persons who have taken refuge in the feet of the Lord—the holy shrine that drives away all troubles (from its proximity).—III. 23. 41 (Maitreya).

शारीरा मानसा दिव्या वैयासे ये च मानुषा ।

भौतिकाश्च कथ कलेशा वाधते हरिसन्नयम् ॥ ३ ॥

(३ । २८ । ३५ मैत्रेय)

तत् नेह व्यसनातयत्वं दर्शयति दैत्रे यथाक्षेत्रे । शारीरा इति । दिव्या आन्तरीक्षा मानुषा शत्रुप्रसन्ना भौतिकाः शोतोष्णादिप्रसन्ना झेष्ठेतय कथ याधन्ते न वाधन्ते इत्यर्थः । वैयासे व्यासपुत्रं है विद्वार ॥ ३ ॥

3 O VIdura, how can the troubles of the body and of the mind, the evils that beset man from the skies, those that have their origin in the elements of matter—how can all these oppress the man who has taken refuge in the Lord —III. 22 35 (Maitroyo)

यत्र निर्विष्टमरणं कृतान्तो नाभिमन्यते ।

विश्व विश्वसयन् शौर्यवीर्यविस्फुरितभुवा ॥ ४ ॥

(४ । २४ । ५६ रुद्र)

एतत्र व्यसना त्ययत्तमाह । यथेति । यत्र मणवहरादमूले अरण्य शरणं प्रधिष्ठित जन कृतान्तं काञ्जो ममाय धर्शय इति नाभिमन्यते धीर्घं प्रभाव शौर्यमुत्साहः तास्यां विस्फुरितया द्विभिन्नया भ्रुवा विश्व विष्ट्र सयन्नपि ॥ ४ ॥

4 The mighty Yama who perpetrates havoc on the world cannot boast of his conquest of him who takes refuge in the lotus feet of the Lord —IV 24 56 (Rudra)

अविस्मित तं परिपूर्णकामं स्वेनैव लाभेन समं प्रशान्तम् ।

विनोपसर्पत्यपरं हि वालिश शवलागुलेनातितितर्ति स्तिधुम् ॥५॥

(६ । ६ । २२ देवा)

नन्देवमपि देवतातश्चरणादस्य को विशेषत्तमाह । अविस्मित निरहकार कुदृशलशून्य या अप्रतारकमित्यथ कुतं प्रशान्तं रागादिशून्यं तथा कुतं स्वेनैव लाभेन परिपूर्णकामं तथा कुतं सम्मुपाधिशून्यं परिच्छेदशून्यं पव भूतं परमेवत्वं विना अपरं य शरणार्थमुग्रसर्पति स हि वालिशो अव यतोलौ शुनो लांगुलेन समुद्रमतितितर्ति अतितर्तुमिच्छुतीत्यर्थं यथा तेन समुद्रतरणं न स भवति तथा निरीश्वराभ्यर्थे व्यसनार्थतरणं न समवतीत्यर्थं ॥ ५ ॥

5 He is a fool who takes shelter in any one else than the Lord, who is not astonished (by his own greatness), who is fully satisfied with all he has, who is unconditioned, who is void of passions and (therefore) tranquil. The man who resorts to any one else for refuge wishes to cross the sea by taking hold of the tail of a dog —VI 9 22 (Devas)

बालस्य नेह शरणं पितरौ नृसिंह नार्तस्य चागदमुदन्वति
भजतो नौः । तप्तस्य तत्प्रतिविधिर्य इहांजसेष्टस्तावद्विभो तनु-
भूतां तवदुपेक्षितानाम् ॥ ६ ॥

(७ । ६ । १९ प्रह्लादः)

ननु दुःखैस्तस्य तंप्रतीकारो लोकेन प्रसिद्ध एव वेदेषि तत्तदेवता भक्तिः
प्रसिद्धा । अतः कथं भगवान् एव शरणं तत्राह । प्रह्लादवाक्येन वालस्य नेति । भो नृसिंह
तस्य तत्प्रतिविधिस्तप्रतीकार इह लोके योऽजस्ता इष्टः स त्वयोपेक्षितानां तावदेव क्षण-
मात्रमेव न त्वात्यंतिकस्तदेवाह । वालस्य पितरौ शरणं रक्षकाविह न भवतः ताभ्यां पाल्य-
मानस्यापि दुःखदर्शनात् । कच्चिदजीगतीदिषु ताभ्यामेव तद्वधर्दर्शनाच्च । आर्तस्य रोगिनः
आगदमौषधं शरणं कृनेष्यौषधे मृत्युदर्शनात् । नापि उदन्वति समुद्रे मजःतः पुंसो नौः
शरणं तया सह मज्जनदर्शनात् अतस्त्वमेव शरणमित्यर्थः । अथधैवं व्याख्येयं तस्य प्रति-
विधिर्य इह तावत्प्रसिद्धः स तवदुपेक्षितानां किं अंजसेष्टः अपि नु नेष्ट एव । यद्वा ।
यस्तावदिह प्रतिविधिरिष्टः स किं अंजसा । नैवांजसेति योज्यम् । वालस्येत्यादि पूर्व-
वदेव ॥ ६ ॥

6. O Nrisimha, parents cannot always afford protection to their children (being either helpless themselves or neglectful). Medicines do not always cure the sick. The ship does not always succour a drowning man in the sea. Such means as are resorted to for the relief of the distressed are not invariably unfailing and do not benefit those who have not secured Thy care.—VII. 9. 19. (Prahlaða).

कः पंडितः त्वदपरं शरणं समीयाद्भक्तप्रियादृतगिरः सुहृदः
कृतज्ञात् । सर्वान् ददाति सुहृदो भजतोऽभिकामानात्मानमप्य-
पचया पचयौ न यस्य ॥ ७ ॥

(१० । ४८ । २६ अक्रूरः)

तस्माद्गवन्तं विहाय यः परमाश्रयेत् स मूर्ख इत्याह अक्रूरवाक्येन कः पंडित
इति । त्वत्परं त्वत्तोन्यं कः पंडित । सन् अपंडित इत्यर्थः । ऋतगिरः सत्यवाचस्त्वत्तोपरं
शरणां कं समीयात् गच्छेत् । कथंभूतात् त्वतः । सुहृद् । निरपेक्षोपकारकात् यो भवान्
भजतः सुहृदः सर्वानभिमतान् कामान् ददाति । किंच आत्मानमपि । यस्य तव उपचया
पचयौ न स्नः ॥ ७ ॥

7. He is no wise man who seeks protection of anyone other than thee—
thou who art grateful, friendly, truthful and affectionate towards thy devotees—
thou who fulfillest the desires of all who serve thee thou—who offerest thy own
self to them—and thou who art ever the same, suffering no increase.—X. 48.
26 (Akrura).

अहो वकीयं स्तनकालकूट जिधासयापाययदप्यसाध्वी ।
लेमे गति धान्युचिता ततोन्य किवा दयालु शरण ब्रजेम ॥८॥

(३।२। २३ उद्धव)

ननु परमेश्वरशरणमात्रेण कथमेताथनिश्चेषांसि दयालुत्वात्समर्थत्वाच्च भगवत्
इत्याह उद्धवयाक्येन । अहो इति । अहो आधर्यं दयालुनाया हन्तुमिच्छयापि स्तनयो
सभूत कालकूट विष यमपाययत वकी पूनना साध्वी दुष्टचित्ता धारया यशोदाया
उचितां गतिं लेमे भक्तेषमात्रेण य सद्गाति दत्तयान् दृष्ट्यर्थं ततोन्य क वा भजेम स
एव शरणमित्यर्थं ॥ ८ ॥

8 O ferocious was the demoness Putana who, in her desire to kill him,
made him suck her poisoned breast and got her reward worthy of a foster-nurse
Who else is there more merciful whose shelter wo should seek?—III 2 23
(Uddhava)

तापत्रयेणाभिहतस्य घोरे स्तप्यमानस्य भवाध्वनीश । - -
पश्यामि नान्यशरण तवान्निद्वन्द्वातपत्रादमृताभिवर्पात् ॥ ९॥

(११। १६। ६ उद्धव)

तदेव सपृष्टयनि उद्धवयाक्येन नापत्रेनि । तापत्रयेणाभिहतस्य अतेव सतसः-
मानस्य पु स तावाग्निद्वात्सपत्रादन्यच्छ्रुण । पश्यामि नास्तोत्यर्थं । न केवल आत-
पत्रात् किंच असृतमव्यभितो धर्यति यत तस्मात् ॥ ९ ॥

9 I do not see in the coarse of my passage through the world any other
shelter than the shade of your lotus feet—thou who rainest nectars —XI 19 9
(Uddhava)

चिरमिह ब्रजिनार्तस्तप्यमानोनुतापैरवितृष्पष्ठमित्रो लदध-
शान्ति कथचित् । शरणद् संसुपेतेस्वन्पदावज परात्मन्नभय-
मृतमशीकं पाहि मापन्नमीश ॥ १० ॥

(१०। ५१। ४७ सुखुकृष्ण)

तदेव मुखुकृदवाक्येन शरण प्रविशन् प्राप्तमुपसंहरति चिरमिति हे ईश आपम्
आपदूस्त मा मा पाहि यतस्ते पदावज अह शरण रामुपेन हे परमात्मन् हे शरणदेति
प्रकृतोपयोगि कथ भूतोह सक्षारे विर ब्रजिनै नर्मकलै आर्त पीडित अनुतापैः वास-
नामि तप्यमान । अत एव अवितृपा अवितृपा पद्मकुरादयोऽभित्रा यस्य अतप्व
काप्यलव्यशयाति कथमूत त्वत्पदावज अमय सव तामयशून्य । ऋत अविनाशि । अतप्व
आशोकम् ॥ १० ॥

10 O Lord ! save me who am thus afflicted I have been long oppressed
by my remorse My tyrants, eis in number, have not yet been satisfied with

their infliction of cruelties on me and I have not found peace anywhere. O Supreme ! I approach Thy lotus feet which confer security from fear and immupity from sorrow.—X. 51. 57 (Muchukunda).

Note.—With this stanza ends the stringing of the Necklace of Devotion, made of gems selected from the Bhāgavata. The remaining verses are from the pen of the compiler Śāṁki Viṣṇupuri.

एवं श्री श्रोशमण भवता यत्समुत्तेजितोहं
चांचल्ये वा सकलविषये सारनिर्दूरणे वा ।
आत्मप्रज्ञाविभवसदृशैरुतन्न यत्तैर्ममेतैः
साकं भक्तैरगतिसुगते तुष्टिभैर्हि त्वमेव ॥ ११ ॥

तदेवं स्वर्कर्मश्रथतफलं भगवति स्वर्मण्यति । एवमिति । चांचल्ये इदं वाल्यकृतं परमार्थनिरूपणम् वा तत् त्वत्प्रेरणैर्नैव अतस्त्वदाज्ञापरिपालिता तथा च त्वमेव भक्तसहितः प्रीतो भवत्यर्पयामीत्यर्थः ॥ ११ ॥

11. Having been encouraged by thee, O Lord of Laksmi, thus have I performed the work (of stringing the necklace) with such intellectual ability as I possessed and with the co-operation of my fellow-devotees. It may be put down to a wanton intellectual activity or to my endeavour to determine the truth. Accept it graciously, thou succourer of thy refugees.

साधूनां स्वतएव संमतिरिह स्यादेव भक्त्यर्थिना
भालोद्य ग्रथनश्चमं च विदुषामस्मिन् भवेदादरः ।
ये केचित्परकृत्युपश्रुतिपरास्तानर्थये मत्कृतिं
भूयो वीक्ष्य वद्दंतवद्यमिहु चेत्सा वासना स्थास्यति ॥ १२ ॥

स्वश्रये सर्वं संमतियोग्यतामाह । साधूनामिति । इह भक्तिरत्नावल्यां साधूनां भक्तानां संमतिः पाठचिंतनादि परिग्रहाय स्वीकारः स्यादेव यतः भक्त्यर्थिनां यथा विषयिनां तत्प्रश्नायां विदुषां युक्तिपरिशीलनशीलानां तावशभक्तिहीनानामपि अस्मिन् ग्रंथे आदरो भवेदेव । ऋथं कारं मम ग्रंथे नानाप्रकरणश्लोकानां परस्पराकांक्षया लिखने श्रमं आलोच्य विचार्य व्यचिटप्रमादशंकायामपि आदरो भवेदेव । ये तु केचित् विरलाः परकृतीनां उपश्रुतिपराः निंदापरास्तानहं अर्थये याचे किं तत् । इमां मत्कृतिं भूयो वारं वारं बोक्ष्य भवन्तः इह मत्कृतौ अवधं दूषणं तदा वदंतु चेत् यदि एतावत् सुभक्तिमहिमसु ज्ञातेषु सा वासना परनिंदेच्छा स्थास्यति । अयमर्थः अद्यैतद्व ग्रंथपरिशीलनेन भगवन्नक्तिरेव उदेष्यति ततश्च कुतः परनिंदादिदुर्वासिना इति भाषः ॥ १२ ॥

12 I have every hope that good people whose aim of life is to get at Bhakti (devotion) will accord welcome to the Bhaktitratnāvalī And tho learned having regard to my labour of stringing the gems, will receive the Necklace with their approbation As regards those persons who are given to captiousness I entreat them to look into my work thoroughly and speak out its faults which they discern in it; if after their study of it there remains any desire for fault-finding

एष स्यामहमल्पयुद्धिविभवोप्येकोपि कोऽपि ध्रुवम्
मध्ये भक्तजनस्य मत्कृतिरिय न स्याद्ब्रजास्पदम् ।
कि विद्या शरथा किमुज्ज्वलकुला कि पौरुष कि गुणा-
स्तत्कि सुदरमादरेण रसिकैर्जपीयते तन्मधु ॥ १३ ॥

ईदानीं स्त्रदोषमगोकृत्यै ग्र धमहिम्नैव सर्वोपादेयत्वं प्रथस्याह । एष स्यामह मिति । एपोह आलपो बुद्धिविभगो यस्य सोपि एकोपि शिष्यगुर्वादिगोष्ठोप्रतिशूल्या ग्यत्वमपि परदेशप्रसिद्धकुलशीलादिरपि स्यामेत । तथापि इय भगवद्वक्तिविषया मत्कृति भक्तजनसभामु अवशासनाद उपेक्षाविषयो न स्योत् अहतैव स्यात् स्वमाहात्म्यात् । अश्च इष्टान्तं शरथा मधुमक्षिका किविद्या का विद्यायासां कि वा उज्ज्वल कुलं कि वा पौरुष पराक्रम परापरातादि को वा गुणा शमदमादिर्यासा न किमपीत्यर्थ । तथापि तमधु ताभि सचित मधु स्वमाधत चुदर्य यत अतपव शादरेण भद्रादिना रसिकैर्जिहन्नपीयते अपि तु पीयते परेत्यर्थ । तदेवमौद्दत्यपरीहारोपि इष्टप्रमितिसर्वरमणीयमिति ॥ १३ ॥

इति भ्रोमक्तिरक्षावलीटोकारान्तिमाला समाप्ता ॥ शुभमस्तु ॥
आदर्शपुस्तकलेखसमय सप्तत् १६६५

13 Whatever I am, of small intellectual powers, friendless and unknown, let not my work be an object of ridicule among the devotees of the Lord What intellect, distinguished birth (parentage) prowess or qualities can the bees boast of? — Yet do not men drink with zest the sweet honey they supply

Horo ends the Nectarine of the Gems of Devotion found in the Ocean of Nectar of the Bhagavata

In the Calcutta printed edition the following additional verses are appended separately as a footnote

इत्येषा यद्यन्तं खन्तु खृता भ्रोमक्ति रक्षावली,
तदेवात्मैव तथैव सम्प्रकृदिता तत् कान्तिमाला मया ।
अश्च भीधरसच्चमोक्तिलिङ्गे घूर्णाधिकं यस्त्वभूत्,
तत्कान्तु सुधियोर्हन्तु स्वरचना लुभ्यस्य मे चापलम् ॥ १ ॥

वाराणस्यां महेशस्य सत्त्विधे हरिमन्दिरे ।
 भक्तिरत्नावली सिद्धा सहिता कान्तिमालया ॥२॥
 महायज्ञ-शुर-प्रण-गुणाङ्गाङ्गणे शुके ।
 फालगुने शुक्रपक्षस्य द्वितीयायां सुमङ्गले ॥३॥

* I have thus prepared with much labour the Bhaktiratnāvali. I have also supplied a commentary designated the " Kāntimālā "

Whatever faults of omission and commission that have occurred in this composition—in this enology of † Śridhara (Viṣṇu), let good men forgive the sickleness of one who coveted the joy arising out of his own stringing (the Gems of the Neck-lace of Devotion) !*

† In Kāsi in a temple of Viṣṇu situated near Viśwanath, was composed the Bhaktiratnāvalī along with its commentary the Kāntimālā

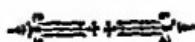
† It was finished in the year 1555 of the Saka year in the month of Fālguna on Tuesday, the second day of the bright fortnight.

* This sloka is not given in the manuscript which bears date of Samvat 1699, nor the couplets that follow.

† श्रीधर सत्तमौष्ठि लिखने in the 3rd line of the couplet may be differently interpreted and may have a reference to the commentary of the Bhāgavata by the celebrated Śridhara Swāmī. In preparing a separate commentary Viṣṇupuri offers an apology to the learned public for such faults of omission and commission as may have occurred in the new commentary.

† The above statement as to when and where the work was composed is not to be reckoned as conclusive evidence. The two couplets embodying this declaration are not found in all manuscripts. Perhaps they are the statement of a copyist as giving the date and place of the copy he had transcribed. The learned Editors of the excellent Calcutta edition believe that Viṣṇupuri lived long before the date given above.

Alphabetical Index to the Verses



PAGE		PAGE
9	अह्मापृतार्चकरणा निश्चि	
117	नि शयाना	39
97	आत्मारामाश्व मुनयो	43
8	आपश्च सहृदि घोरा	94
17	आयुर्हरति वै पुसा	81
123	आसामहा चरणेणुज्जपामह	30
52	आहुश्च ते भलितनाभपदारविन्द	120
122	इति पुसापिंता त्रिष्णो	67
103	इत्य परस्य निजग्रत्मरिक्षयात्	92
16	इत्य हरेभगवतो द्वचिराचतार	111
97	इत्यच्युतादिध्य भजतोऽनुशृत्या	132
13	इत्येवा यदुयदात यजु कृता	153
11	इद हि पुसत्सप्त भूतस्य वा	93
66	इम स्तोक् तथैगमु	14
103	इष दत्त तपो जस	33
86	एकल्तसार्भ वचसो तु पुसा	76
83	एतदृश्यातुरविस्तारानां	66
133	एतद्विविद्यसत्त्वाना	96
97	एताधतालमघनिर्हरणाय पुना	101
21, 148	एताद्वानेव सोकेऽस्मिन्	21
	एताद्यान् योग आदिष्ठो	112
114	एताद्यान् साहृद्ययोगाभ्या	113
70	एतेनैव ध्यानोऽस्य	97
56	एतेष्वपद्मतो नित्य	67
69	एतेष्वपद्मतो नित्य	119
54	एत वृष्ट्यकृत यद्यत्	119
139	एव क्रियायोगपद्यैः	186
112	एव जन निपतित प्रभगताहिक्षपे	56
145	एव मनं कर्म वश प्रयुद्धके	140
104	एव विमृश्य सुधियो भगवत्पन ते	103
48	एवं अधीरेत्येभवत्	146
69	एव स विद्यावितसर्वधर्मार्थ	100

PAGE.	PAGE.		
एवं सन्दर्शिता शङ्क हरिणा	... 27	गुर्जन स स्यात् स्वजनो न स स्यात्	53
एवं हि लोकाः क्रतुभिः	... 24	गुरुणाञ्च लघूनाञ्च	... 97
एवमेतान् मयादिषान्	... 44	गृणतां गृणवतां	... 72
एष स्यामहमल्पबुद्धिविभवो	... 147	गृहेष्वाविशनाञ्चापि	.. 104
क उत्सहेत सन्त्यक्तु	... 107	द्वारे कलियुगे प्राप्ते	... 35
कः परिडतस्त्वदपरं शरण	... 144	चिन्तस्योपशमोऽयं वै	... 133
कन्ठे कृता कुलमशेषमलङ्घतोति	... 5	चिंतां तवेहितमहोऽमितयोगमाया	26
कथं विना रोमहर्षम्	... 37	चरमिह नविनार्त्तोस्त्वत्यमानो	145
कर्मण्यस्मिन्ननाश्वासे	... 89	छिन्नान्यधीरधिगतात्मगतिर्निर्देह	90
कलिं समाजयन्त्यार्या	... 108	जगद्गतनन्यां जगदीश वैशसम्	16
कलेदोषनिधे राजन्	... 109	जयनि जननिवासो देव कीजन्म	1
कस्त्वतपदावजं विजहाति	... 121	जिह्वा न वक्ति भगवद्गुणाम्	74
कामं भवः स्त्रवृजिनैर्नि स्येषु	... 71	जिह्वां लघ्वापि यो विष्णुम्	107
कामयामह पतस्य	... 128	जीवजड्ब्रह्मो भागवताङ्ग्निरेणन्	75
कायेन वाचा मनसेन्द्रियैर्वा	32, 139	ज्ञानं वदप्रतिनिवृत्तगुणोर्मिम्	81
किं चित्रमच्युत तवैतदशेषवन्धो	138	ज्ञानवैराग्ययुक्ते न	131
कि द्वूरापादनं तेषां	... 142	ज्ञाने प्रयाससुदपास्य नमःत एव	78
किं स्वल्पतपसां नामव्यायां	.. 59	त एते साधवः साधिव	50
कुतोऽश्रिवं त्वच्चरणाम्बुजासवं	.. 88	तं नः समादिशोपायम्	116
कृच्छ्रो महानिह भवार्णवमवेशाम्	124	तं मोपयातम् प्रतियन्तु विप्रा	86
कृते यद्यच्चायतो विष्णुम्	109	तत् कर्म हरितोपं यत	17
कृष्णाङ्ग्निपदमधुलिङ्गं पुनर्विस्तु	125	तत् साधु मन्येऽसुरवर्य देहिनाम्	21
केवलेन हि भावेन	... 42	तत्सर्वे भक्तियोगेन	44
कोऽतिप्रयासोऽसुखवालका	... 24	तत् सेयथा भगवतः	49
को नाम तृप्येद्रसवित् कथायां	.. 80	ततो दुःखङ्गमुत्सृज्य	65
को नाम लोके पुरुषार्थसारवित्	.. 91	ततोऽन्यथा किञ्चन यद्विवक्षतः	95
को नु त्वच्चरणाम्भोज्म	.. 131	तत्सेनकम्पां सुसमीक्षमाणो	136
को नु राजनिन्द्रियवान्	.. 129	तथापरे चात्मसमाधियोग	39
को वा भगवतस्तस्य	.. 79	तदव्यहं नाथ न कामये क्वचित्	84
कौमार आचरेत् प्राणो	... 23	तदस्तु मे नाथ स भूरिभागो	125
क्रियाकलापैरिदमेव योगिनः	... 133	तदिदमतिमहार्दं भक्तिलं	5
वद चाहं कितवः पापो	... 103	तदेव रम्य रुचिरं नवं नवं	93
क्षेमा ख्यो वनचरीवर्यभिचार	.. 29	तद्विविलगों जनताधविष्णुवो	94
खं वायुमग्निं सलिलं महोञ्च	.. 137	तसेव वत्साश्रयभूत्यवत्सलं	15
गं दुर्घदोहामसतीञ्च भार्यां	.. 108	तरवः किं न जीवन्ति	81
गायन्ति ते विशदकर्म गृहेषु	... 107	तत्र कथामूलं तक्षजीवनं	90

PAGE	'	PAGE	
तथ विकीडित ब्रह्मन्	88	दुरापा शृणुपतपस	49
तस्मात्स्व सर्वभावे	15	दुर्लभो मानुषो देहो	62
तस्मात् सर्वतमना राजन्	118	दूराचिशम्य महिमानभुपेत्य	4
तस्माद्भूताभ्यामहाशिषो	55	इष तगःक्षिगुल जनतापवर्गम्	119
तस्माद्यर्थाश्च कामाश्च	95	देवदत्तमिम लक्ष्मा	127
तस्मादसदभिष्यानम्	120	देवविभूतातनुषा पितृणाम्	143
तस्मादह विगतविक्षय ईश्वरस्य	105	देवाना गुरुलङ्घनाम्	11
तस्माद्वीमनूकथा पुण्या	87	देवोऽपुरो मनुष्यो वा	121
तस्माद्वौधिन्दमाहात्मम्य	76	धर्मं सत्पद्यपेतो	37
तस्माद्वारत सदार्त्ता	78	धर्मं स्वनुष्ठित पुसा	77
तस्माद्वौरागवियादमन्यु	123	धर्मर्थंकाम इति योऽभिहित	141
तस्मान्मद्विक्षियुक्तस्य	44	न कहिंचिन्मटपराः शातरूपे	13
तस्मिन् भवन्तावचिलात्महतौ	29	न कामयेऽय तथ पादसेवनात्	128
तस्मिन्मनुष्यरिता मधुभिश्चरित्र	87	न निष्ठिन् साधवा धोरा	44
तान् शोऽपशोच्यानन्दिदा	82	न जन्म नूनम् महतो न सौभग	20
तानानयस्यमसतो गिरुद्वान् मुकुन्द	127	न तस्य कश्चिग्रहयित	42
तापत्रयेणागिहतस्य धोरे	145	न ते निदुः स्वाधागति हि विष्णु	23
तावत् कर्माण्यि कुर्वन्ति	89	न दान न तगो नज्या	26
तावद्द्वय द्विविष्णुदेहसुहृद्विभित्तम्	131	न नाकपृष्ठ न च पारमेष्ट्य	128
तापद्रागाद्य झेना	138	न नाकपृष्ठ न च साधवंभीम	44
तितिक्षय कारणिका	49	न निष्ठनैकदितैर्वृह्यवादिभि	97
तुलयाम लत्रेनापि	47	न पारमेष्ट्य न महेन्द्रिपथ्य	117
ते देवसिद्धपरिगोतपविप्रगाया	42	न घट्टण स्वारभेदमतिस्त्व	31
तेन स्मरन्त्यतितरा प्रियमोश	50	न मारती मेष्ट्य मृपोपलद्यते	113
ते नाधीतश्चुतिगणा	68	न मध्ये कान्तमकाना	44
ते सभाग्या मनुष्येषु	109	न यत्र भवणादानि	74
तेजशान्तेषु मुद्रेषु	65	न यत्प्रसादायुतमागलेश	124
तेषा विचरता एदूम्या	52	न यद्वच्छिक्षपद हरयशो	94
तेषामहम् पादसरोजरेण्य	51	न रोधयति मा योगो	62
तैदर्शनोयावयवैद्वदार	13	न यथ साधिष्ठ साम्नागयम्	128
तैस्तान्यवानि पृथ ते	97	न साधयति मा योगो	86
त्यक्ष्या स्वधर्मं वरणा यज्ञ	180	न हि भगवन्नदितमिदम्	91
त्वस्पादुके अविरत परि ये	127	न शब्द्युत प्रोणयतो	24
त्वयस्तु बाक्षालिलसत्त्वधास्ति	124	न शत परमो लाभो	108
त्वा सेवता चुरक्षा वहयो	84	न शमयानि तीर्थानि	89
दानंतरतपोद्दोम	29	न एमायेष्वभद्रेषु	47

PAGE.		PAGE.	
ताप्तिर्न सूर्यो न च चक्रतारका	... 60	पुंसाम् कलिकृताम् दोषान्	... 114
नातः परं कर्मनिवन्धकृत्तनम्	.. 101	पुरेह भूमन् वहवोऽपि	... 28
नात्यन्तिकं विगणयन्त्यपि तं	... 78	प्रगायतः स्ववीर्याणि	... 95
नानुतृप्ये जुषन् युष्मद्वचो	... 81	प्रविष्टः कर्णरन्ध्रेण	... 79
नान्तं विदास्यहममो मुनयो	... 110	प्रसङ्गमज्जरं पार्श्वं	... 49
नात्यं ततः पश्यपलाशलोचनात्	.. 15	प्रत्येण वेद नदिदं न महाजनोऽयं	102
नात्यत्र मङ्गवतः	... 14	वहवो मत्पदं प्राप्ताः	... 62
नामोद्याग एमाहात्म्यं	... 101	वाऽयमानोऽपि	... 35
नायं श्रियोऽङ्ग उ नितान्तर्त्तेः	... 30	वालस्य नेह शरणं पितरो	... 144
नायं सुखापो भगवान्	... 28	व्रद्यहा पितृहा गोध्यो	... 104
नारायणपराः सर्वे	... 22	भक्तिं मुदुः प्रवहतां त्वयि मे	... 50
नालं द्विजत्वम् देवत्वं	... 25	भक्तियोगेन मनसि	... 10
नाहमात्मानमाशासे	... 57	भक्त्याहमेकया ग्राहाः	... 37
निखिलभागवतश्वरणालसा	... 6	भक्त्योद्वयानपायित्या	... 36
निभृतमहन्मनोऽक्षद्वयोगयुजो	... 118	भजन्ति ये यथा देवान्	... 61
निमज्जयोन्मज्जतां घोरे	... 66	भजन्ति ये विष्णुमनन्यचेतसः	... 43
निवृत्ततर्षैरपगीयमानात्	... 80	भजन्त्यथ त्वामत एव साधवो	... 115
नूनं दैविन निहता	... 91	भयं द्वितोयाभिनिवेशतः	... 33
नूनं विसुष्टमत्यस्तव मायया ते	... 134	भवद्विधा महाभागा	... 58
नेमं विरक्षो न भवो	... 28	भवापवर्गो भ्रमतो यदा भवेत्	... 58
नैकात्मतां मे स्पृहयन्ति	... 14	भारः एरं पद्मिरीटंजुषं	... 74
नैकान्तिकं तद्वि कृतेऽपि	... 97	भूतानां देवचरितं	... 61
नैरपेक्षं परं प्राहुः	... 44	भूयादवोनि भगवद्विरकारि	.. 116
नैवाद्भुतं त्वच्चरणाव्जरेणुभिः	... 54	भूयो नमः सद्वृजितच्छ्रद्धे	... 3
नैवात्मनः प्रभुरयं निजलाभ	... 134	मनिनं कृष्णे परतः स्वतो वा	... 22
नैषाम् मतिस्तादुरुक्माद्विं	... 55	मत्प्राप्येऽजेश सुरादयः	... 121
नैषातिदुःसहा ज्ञन्माम्	.. 88	मत्सेवया प्रतीतत्ते	... 57
नैकमर्यमायच्यत्तभावविजितम्	... 43	मदाश्रयाः कथा सृष्टाः	... 49
नोक्तम श्लोकवाच्चनाम्	... 70	मनसो वृत्तयो नः स्युः	... 71
पतितः स्खलितो मग्नः	.. 97	मन्त्रतस्तन्त्रतश्चिद्ग्रं	... 106
पतितः स्खलितो वाच्चः	... 136	मन्येऽकुतश्चिच्छय मच्युतस्य	... 129
पश्यन्ति ते मे रुचिरावतं	... 12	मन्ये धनाभिज्ञनरूपतयः	... 26
पादौ हरे: चेत्र गदानुसरणे	.. 68	मन्येऽसुरान् भागवताम् स्त्रयधीशे	... 115
पानेन ते देव कथासुधायाः	.. 85	ममाद्यामङ्गलम् नष्टम्	... 136
पिवन्ति ये भगवत आत्मनः	.. 77	मयि निर्बद्धद्वा-	.. 57
पुंश्चल्यापहृतं चित्तं	.. 36	मयि भक्तिर्हि भूतानाम्	... 31

PAGE		PAGE
49	यक्षामधुतिमावेष	187
117	यमादिभिर्योर्गपथै	10
71	यशो शिव सुभ्रव आर्य	86
122	यत्तच्चम श्लोकगुणानुवाद	92
140	यस्या न मे पावनमङ्ग कर्म	108
58	यस्यालिलामीवहभिःसुभक्तौ	111
54	यस्यात्मदुद्धि कुण्डे विघातु	60
68	यस्यावतारगुणकर्मविद्यनानि	96
34	यस्यास्ति भक्तिर्गवत्पक्षना	18
8	या दोहनेभवहनने	106
98	यानास्थाय नरो राजन्	32
113	या निर्वृतिसनुभूता तच	78
101	यानीह विश्वविलयोऽवशृच्छि	71
84	या या कथा भगवत्	95
17	ये तु तपदीयचरणाम्बुजकोष	85
4	ये दारागारणुत्रासप्राणान्	57
44	येभ्यर्थितामपि च तो	40
2	ये मुकावणि निस्पृहा	1
185	ये धा भयोरो कृतसौहृदार्था	53
47	ये चै भगवता मोक्षा	32
124	येषा सस्मरणात्पु सा	48
52	यो वा अनन्तस्य गुणानन्तान्	110
143	हृषगणै तचपसा न याति	55
52	राजन् पतिर्गुरुरल	41
56	राय कलन्न पश्चव	24
98	सन्ध्या जनो दुलंभमत्र मानूष	126
86	वयन्त्यह महायोगिन्	89
38	वरमेक शृण्यापि	88
132	वरान् विमो त्वहवरदेश्वरादुद्ध	86
72	वर्द्धायिते ते नयने नराणा	74
182	वाग्गप्रदा द्रवते यस्य चित्त	88
115	वासुदेवपर जाने	9
68	वासुदेवपर वेदा	9
40	वासुदेवे भगवति भक्तिर्ग	22
65	वासुदेवे भगवति भक्तिर्ग	7
824	विष्णातपाम्राणनिरोधमैत्रो	114

PAGE.	PAGE.		
विद्याधरा मनुष्येषु	... 62	स वै पुंसां परो धर्मे	... 6
विनिर्भूताशेषमनोमलः	. 124	स वै मनः कृष्णपदारविन्दयोः	... 68
विप्राद्विषड् गुणयुतादरविन्द	... 126	संसारकूपे पतितम्	... 35
विभ्यस्तवामृतकथोदवहा	... 88	संसारसिन्धुमतिदुस्तरन्	... 87
विले वतोरुक्रमविक्रमान् ये	... 74	स्वकृत्मनः कृष्णपदारविन्दयोः	... 112
विश्वस्य यः स्थितिलयोऽद्वहेतु	... 40	सङ्कोर्त्यमानो भगवाननन्तः	... 72
विषयान् ध्यायश्चित्तचं	.. 119	सङ्घमः खलु साधूनाम्	... 51
विज्ञेनुं वीर्यं गणनां कतमो	... 110	सतां प्रसङ्गान्मम वीर्यं संविदो	... 46
विसृज्य सवर्णनिव्यानश्च	... 14	सत्त्वं रजस्तम इति प्रकृतेगुणा	7
वैरेण यं नृपतयः शिशुपाल	.. 117	सत्यं दिशत्यर्थितमर्थितो	... 20
ब्रतानि यज्ञशङ्कन्दांसि	... 62	सत्यं शौचं दया मौनं	... 65
शश्यासनाटनालोपक्रोडा	... 116	सत्सङ्गेन हि दैतेया	... 62
शारीरा मानसा दिव्या	... 143	सर्त्सेवयाऽदीर्घ्यापि	... 46
शिरस्तु तस्योभयलिङ्गम्	.. 75	सध्रीचीतो ह्ययं लोके	... 41
शुद्धिर्णेणाम् न तु तथेह्या	... 79	सन्तो दिशन्ति चक्षूषि	... 66
शृणवतः श्रद्धया नित्यम्	... 72	समाप्तिता ये पदपञ्चवप्लवम्	... 126
शृणवताम् स्वकथाः कृष्णः	. 77	सद्वेषामप्यधवताम्	... 97
शृणवन् सुभद्रानि रथाङ्गपाणे	.. 73	सा वाग्यया तस्य गुणान्	... 76
शृणवन्ति गायन्ति गृणन्त्यभीक्षणेशः	69	साङ्केत्य पारिहास्यं वा	97
अवणं कीर्तनं विज्ञेः	.. 67	साधवो न्यासिनः शान्ता	... 61
अवणं कीर्तनञ्चास्य	... 69	साधवो हृदयं मह्यं	... 57
श्रियः पतिर्यज्ञपतिः	. 3	साधूनां स्वत एव समतिरिह	... 146
श्रियमनुचरतीं तदर्थिनश्च	... 41	सुग्रोवो हनुमान्द्रक्षो	... 62
श्रुतः सङ्कोर्तितो ध्यातः	... 70	सुरोऽसुरो वाप्यथवा नरो	... 19
श्रुतस्य पुंसां सुचिरभ्रमस्य	... 90	सोऽहं प्रियस्य सुहृदः	... 105
श्रेयःसुतिं भक्तिमुदस्य	... 28	स्तेनः सुरापो मित्रभ्रुग्	... 97
श्वविड् वराहोऽखरैः	.. 81	स्वपादमूलं भजतः प्रियस्य	... 130
स उत्तमःश्लोक महन्मुखच्युतो	... 86	स्वमातुः स्वव्रग्गत्राया	... 27
स वै पतिः स्यादकुतोभयः	... 19	हरिहं साक्षात्कर्मवाऽङ्गीरणाम्	18

ADDITIONS AND CORRECTIONS

Page	Line	For	Read
5	41	Hindu	Hindus
7	39	more	mode
"	43	the above	above
13	49	Raghovaosa	(verse 15 रघुवीष)
"	18	in determinnd	is determined
"	19	in soroptioos	in scriptions
11	2	आतिकामण्डू	अतिक कमण्डू
12	8	कौषम्	कोषम्
19	13	हितीयद्	हितीयाद्
,	16	चानरो	चानरो
20	3	uotoble	notable
21	16	Hiranya Kayapa	Hiranya Kaipu
,	28	Lod	Lord
24	13	आतम	आत्मे
,	26	प्रज्ञने	प्रज्ञने
25	14	viii 2	viii 7
29	20	नारायणो	नारायणे
"	30	परात्मा	परमात्मा
30	11	प्रियोग	प्रियोग
,	13	एवंस्वतो	एवंस्वत
33	4	नेपूर्व	नप
44	18	गत्स्वय	गत्स्वय
48	10	आत्म	आत्म
	34	marriages related to its	marriages are realised to their
53	30	door	door
55	20	सिषोष	सिषोष
60	10	42	41
,	14	जलेन	जले न
61	1	42 (x 48 131)	41 (x 48 31)
62	3	prodominated	predominated
64	45	refuge	tako : refuge
70	13	face	feet
,	23	प्राणम्	प्राण
72	5	आत्मा	आत्मा
"	28	enters heart	enters the heart
74	10	प्रान्त	प्रान्त
78	7	does	do
79	10	पुङि	पुङि
86	16	Tokgaka	Takgaka
"	17	His son	Risen a son
88	13	विष्वस्त	विष्वस्त
89	13	स्वरात् -	मत्क
103	35	placed	graced
109	11	desir	de ire

Page.	Line.	For.	Read.
109	11	siging	... singing.
110	2	त्रिपृष्ठः	... त्रिपृष्ठः
"	26	वानक्त	... वा प्रनन्त
116	4	सुहेरण	... सुरदेलन
117	27	in his soul	... within his soul.
118	8	self in much	... self much.
119	27	दृष्टस्तवा	... दृष्टस्तव
123	21	मायिनः	... मायिनः
"	32	Thy influence	... Thy Māyā (mysterious)
124	1	तितीर्षन्ति	... तितीरप (र्ष) न्ति 46
125	14	मधुलिङ्गपुनः	... मधुलिङ्ग न पुन
"	27	भवेत्	... भवेत्
127	4	back to Nārayana	... back upon Nārayana.
135	12	remorse	... regret.
144	32	thee thou—who	... thee—thou who.
"	33	the same, suffering no increase	the same, and not subject to changes of growth and decay.
145	2	किं वा	... कं वा
"	9	o fortunat	... oh ! fortunate.
147	27	ef	... of.

